

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

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NEW SERIES
VOLUME XXVII. No. 26

Pastor C. M. Crosby writes that he had a great reception at Senatobia. He is looking forward to a campaign for building a new church house.

It is said that the District Association in which the churches of Asheville, N. C., are included voted to pay no money to any schools having an evolutionist in the faculty.

We have heard that the unsettled conditions in China make it probable that Shanghai College will not be able to open this autumn. Miss Elizabeth Kethley, who has been teaching there, will return to the States.

The Baptist of Chicago says, "Baptists have often been persecuted and though they have never openly persecuted others, they reserve the right to make it extremely hot for each other whenever the good of the cause seems to demand it".

Nearly forty members were added to the Brookhaven Church in a meeting in which Pastor J. A. Taylor was assisted by Dr. D. H. Hall of Erlanger, Ky. The Mississippi College Quartet led the singing, namely, Messrs. Cooper, Doty, Fortenberry and Taylor.

Occasionally we get a letter indicating that some people are under the impression that The Record charges for publishing news items. Of course we are glad to publish free all news from the churches. We charge for advertising, and for obituaries over 100 words and for marriage notices over twenty-five words.

College Avenue Church, Fort Worth, of which Dr. C. V. Edwards is pastor has recently gotten into the new Sunday School building, which is also equipped with gymnasium and swimming pool. The pastor has recently been in a great meeting in his home church (Sulphur Springs) in Kentucky.

Gertrude Ederle of New Jersey, last week made a brave effort to swim the English Channel, starting from the French shore, but encountered a choppy sea and was unsuccessful. She lacked six and a half miles of crossing, but is said to have made the fastest time of anybody who has tried it. She promises to try again.

Water in a cistern must needs be stirred up and aerated or it becomes mighty stale. And Baptists must have their differences and thoroughly air their opinions or they soon become stagnant. It would be a dull day and oppressive in which the air was not well stirred by a good breeze. Don't get nervous if the brethren want to speak their minds. Let no man fight with any weapon below the chin.

Baptists do not ask the privilege of utilizing the public schools for teaching their distinguishing beliefs; all they ask is that these same public schools shall not be used for propagating teachings which tend to destroy their beliefs. They are willing that truth and error shall meet in a fair fight in an open field. But they are not willing that what they believe to be destructive error shall have the field to itself in the public schools and that we shall be required to pay for its propagation.

The Baptist New Mexican has a picture of 17 new B.A.'s of Montezuma College in cap and gown, seven men and ten young women.

W. E. Hellen was graduated from Mississippi College a year ago, is already in Louisville ready for the opening of the Seminary. He has full time work in the pastorate.

One brother writes that it has been hard to get his church to do anything because it has been served for some time by an anti-missionary pastor. This is indeed worse than having a millstone around the neck.

Pastor S. L. Morris writes that the article about him in a recent issue of The Record and having his name signed to it was not written by him. He thanks the unknown author, but disclaims the authorship.

Brother E. L. Wesson writes from Dade City, Fla., that he and his wife seem to be in good health, and he is doing his best to preach the word and he is better able to work than for five years. Next week we shall publish an article from him.

SECOND SOUTHWIDE ELEMENTARY CONFERENCE

Birmingham, Alabama.
September 29-30 and October 1, 1925.
Write for program and Leaflet on Information. Every church owes it to the Elementary Workers to Send Them to This Conference.

Dr. A. J. Aven, who has been for many years head of the Department of Latin in Mississippi College and one of the best friends the students ever had, has been critically ill with double pneumonia. At this writing (Monday) he is better and has had two good restful nights, so that his friends are hopeful of his recovery.

The Baptist Courier is trying out a new dress, having a page of smaller size, but increasing the number from 16 to 25. It has the advantage of being more adjustable to any modifications from week to week.

Pastor W. O. Carter writes: "We are having a good meeting at Waynesboro, with Brother B. B. Cox leading the song service and Rev. E. E. Huntsberry doing the preaching.

"Large crowds in the open air services in the evening and a house full at the 10 o'clock services. Thirteen additions thus far and a great interest with the people".

The Business men's Bible Class at Clinton had a fine social evening last week on the campus of Hillman College. Mr. Berry is President of the class and made an excellent host. Pastor B. H. Lovelace had charge of the speaking part of the program and a committee of gracious brethren served ice cream and cake and then cut most a wagon load of watermelons. There were about 35 members of the class present and a number of visitors. This class is a growth of recent years and is as fine a bunch as you would wish to be associated with. Resolutions of regret at losing Dr. De Moss were passed, and some absent members were missed and mentioned.

Pastor H. T. Clark conducted a meeting at Sardis Church west of Mashulaville, in which 36 were added to the church.

Thar ain't no way to detour 'eroun' trouble. If we sets down we w'ars out ther seat of our pants, an' ef we stan's up we w'ars out the sole of our shoes. Woe is me.—The Dogburg Bugle.

Dr. F. S. Groner writes correcting his former statement about Jarvis Street Church in Toronto, Canada, being an open membership and open communion. This has been previously corrected in The Record.

At Nellore, South India, where Dr. Clough baptized 2,222 in one day, the visitor can inspect the great church record book containing the names of over 40,000 converts who have been baptized into the fellowship of this historic church.—Ex.

Evangelist Dempsey H. Hodges of Dothan, Ala., writes that he has closed his 19th meeting this year. He is now in a two weeks meeting with William F. Price, First Baptist Church, Thomasville, Ala. P. S. Rowland of Macon, Ga., is doing the singing.

Mrs. Sally Smith of Blue Springs celebrated her one-hundredth birthday August 17. She has a son living who was a Confederate soldier. She has been a member of the Baptist Church for 86 years. Her husband was a Baptist preacher. It is said that nearly 1,000 people were present.

A Baptist paper whose chief business is fighting the organized work of Southern Baptists is particularly hard on denominationally owned papers. It declares that it knows of no such paper that is self supporting. Well we don't know about all the rest, but The Baptist Record has had no deficit for some years.

Our Southern Baptist friends ought to be advised that there are fundamentalists and fundamentalists. If they were up against modernism as we are they would see more necessity for the fundamentalist movement, and would more generously appraise the efforts of the fundamentalists of the North. Some understand the movement, but not many.—Watchman Examiner.

It seems difficult for some people to get clear in their minds the meaning of freedom of speech, freedom to think, academic freedom and such like. So far as we know nobody is trying to limit freedom of thinking or speaking or writing. But there are some of us who also ask a small measure of freedom left to us also. There is no law against a man's playing a bag-pipe if he wishes to. But we don't wish a law requiring us to listen to it and pay for it. There is no law against a man's standing on the side of the road and talking himself hoarse on any subject that suits him. But we object to being forced to build a house for him to speak in and pay him for his time. There is no law against a man's teaching evolution in Tennessee or in any other state. But many Tennesseans naturally object to being forced by taxation to build him a house in which to teach it; pay him a salary for teaching it, and being forced also to send their children to him and have them taught it. Liberty is like any other good rule, it ought to work both ways.

WILLIAM JENNINGS BRYAN AT REST

By Arthur A. Barton, D.D.

According to the reports given in the secular papers, the funeral procession, which began at Dayton, Tennessee, and ended at Arlington National Cemetery, was one continuous grand and affectionate tribute to the character, life, work and memory of this foremost citizen of America and of the world. A train bearing the body of a President could have scarcely been greeted by greater throngs or provoked a more genuine expression of sorrowful and loving tribute. Not even the death of any President has called forth such volumes of newspaper matter. The picture of no departed President has been so widely published. The nation arose en masse to bring their flowers to the casket and weave their garlands about the name of the good man.

In Washington City the body lay in state for twenty-four hours in the New York Avenue Presbyterian Church, of which Mr. Bryan was a member and where he worshipped during his term as Secretary of State. During all the hours when the church doors were open there was a continuous stream of the friends and admirers of the statesman, citizens and Christian that flowed continuously by to look into his strong face, now peaceful in the last long sleep, into which they had looked when it was full of the animation and glow of the great spirit. Those eyes, which had flashed fire of indignation against the wrong in a thousand battles and had radiated gentleness and light and good humor through all the eventful career, are now closed. And those lips and that tongue, which had been the physical instruments of the most musical and commanding voice of this age and which had spoken to more people, many times over, than the lips and tongue of any other man who ever lived in the world, are now closed and silent. Who would not want to look into this face now, even though he must do so with a heart of sorrow and eyes of tears? So, the throng moved by for the last lingering look until the lid was put upon the casket and the doors of the church were closed.

Admission to the church for the funeral service was by ticket only. That was the only way that the matter could be arranged, owing to the limited capacity of the building. Long before the services began the large church auditorium was filled. The rain was pouring down, but thousands stood in the street, some of them with umbrellas up and some without protection. Not even a steady down-pour of rain could prevent their presence to pay their loving tribute to the memory of their friend.

People came from many states, people of all walks and of all political faiths and religious creeds. I sat with the official delegation of the Anti-Saloon League of America. In the next pew in front of me were two Catholic priests. The Secretary of State and other officials of high rank were there; the plain humble people were there. It was a cross section of the citizenry of America, just such in numbers and personnel as one would expect to pay tribute to William Jennings Bryan, who was the friend of the people—of all the people—the champion of every good cause and the ardent friend and humble disciple of our Lord and Savior.

The funeral address was delivered by Rev. Joseph R. Sizoo, the assistant pastor of the New York Presbyterian Church. It was one of the most timely and fitting addresses I have ever heard. I wondered and wondered how any man could say the right word on that occasion, but this rather young Presbyterian minister certainly did that thing. There was not a fulsome word. Every word was thoughtful and sincere and was fitting in the highest degree. It was the sorrowful tribute of a man who deeply loved Mr. Bryan and who understood his many-sided and marvelous personality. It was a most unique incident which touched all hearts, that this minister who now stands to deliver the funeral address over the body of the Commoner had been

called into the ministry under the power of an address delivered by the Commoner himself when at the height of his power and when his great soul flamed forth in the theme, "The Value of an Ideal". The incident served to emphasize as almost nothing else could have done the real character of Mr. Bryan, for always, whether Mr. Bryan spoke from the political stump, or the Chautauqua platform, or from the pulpit, he spoke as God's messenger. His whole life was given to the service of God. He was as conscientious in his political advocacy as he was in his religious advocacy. His life was as pure and genuine in the intimacy of his private room, in his home and at the hotel, as it was in the spotlight of public and political activity. His conversation was as chaste and his thought as pure as that of a virgin. No man ever heard him tell a salacious or suggestive joke. His lips spoke no guile and they were not tainted or tarnished with evil. How all that was accentuated when the minister stood and announced that it was through an address delivered by Mr. Bryan, when the minister was a freshman in college, that the minister was called of God to preach the Gospel and dedicated his life to that holy task.

The procession now moved to Arlington National Cemetery. Mr. Bryan's right to sleep in that sacred place he owed to the fact that he was a volunteer in the army of his country in the Spanish-American War, holding the rank of Colonel. He was not a maudlin pacifist. He did not believe that there was never a time when a man or nation should fight. He did believe that war was diabolical and should be banished from the earth. He did believe that there was never a war in which both nations, or both parties, were justified in fighting. He did believe that our great country, because of its very position and strength, should lead in the movement to abolish war, but he himself was a soldier and there was a tone of military honor in the funeral itself. There was the military escort, and there was the sounding of taps. This was fitting, for he was a soldier. He was a soldier not only in the army of his country, but he was a soldier in every good cause and for every good thing. He was a soldier in every intellectual, moral and spiritual battle for the right. He had jeopardized his very life for the cause of truth. It was fitting, therefore, that the scene of his funeral should be touched delicately and properly with the shadings of the martial, and that his body should rest on the brow of Arlington Heights overlooking the Capital City, and there he rests.

He sleeps near the mausoleum of Admiral George Dewey. The grave was enclosed by simple iron stakes connected by iron chains. It was surrounded by a floral tribute which the day before was gorgeous in its beauty, but was then beaten by the rain and beginning to fade. A number of great beautiful crosses and many other elaborate designs. Standing by the head of the grave was the great floral Bible which had been presented by the Jackson Democratic Association of Washington City and in the center of the left hand page of which blaze forth in floral beauty the words, "Prince of Peace". Bryan's silver tongue and golden heart had thrilled many a vast throng as he presented in his matchless way the Prince of Peace. This floral Bible standing now at the head of his grave continues to point men to the Prince of Peace and is itself a tribute to Bryan as a prince of peace because he followed and served the Prince of Peace. The flowers are fading already, but the name and memory of William Jennings Bryan will grow brighter and more fragrant; the strong, simple virtues of his great life will continue to shine with increasing effulgence.

As I visited the grave there must have been one hundred people standing around it. The stream continued to flow. The first day that Bryan's body slept in Arlington the pilgrimage to his grave began. This pilgrimage will continue throughout the years as people journey to his resting place. As the heart of an admiring

and sorrowing nation pays tribute to his name and life, his name and life will serve to inspire and ennoble multitudes of young lives who will come under their spell and power.

What character of monument shall be erected over the grave has not yet been determined by the family. Indeed it is not important, although Americans everywhere ought to arise, and doubtless will arise, and build there a worthy memorial. But whatever material monument that shall mark his resting place, his monument is safe and secure. It has been builded in the lives and characters of the people of America and of the world. Monuments of bronze tarnish, monuments of marble crumble, but the monument of William Jennings Bryan is spiritual and will defy the tooth of time.

CONSISTENCY

Thou art a Jewel.

Our work was so arranged that we were permitted to attend a series of services in which a Methodist minister was preaching his doctrinal sermons.

On the third night he preached on Baptism. He said, "There never was published a lexicon or dictionary that defined Baptizo as meaning immerse". He labored hard to show that the only method of washing God has ever known was by pouring. He called for difficult passages of scripture be given him on the subject of Baptism and he would explain them.

We talked with him privately and asked—If what you preach is true, why did John Wesley refuse to sprinkle Mrs. Parker's child and stand trial in the courts of Savannah, Ga., for this refusal, along with other charges? This was replied to in private conversation thus: "He didn't know any better", and the following night he again preached on Baptism and made this public announcement, "Some cannot harmonize the actions of Mr. Wesley in connection with the present mode of baptizing. Mr. Wesley was immersed and practiced immersion because it was the custom, the law of the land, in England and America at that time". And there are consolidated high schools almost everywhere now, and a very splendid one standing about 200 yards from this house, dedicated to the teaching and preaching the truth of God's word.

—J. H. Gunn.

D. V. B. S.

As best we could we checked up and find that the following places held Daily Vacation Bible Schools:

Clarksdale
Oxford
Starkville
Mt. Olive
Tupelo
First, Hattiesburg
First, Jackson
West End, Laurel
Fifth Avenue, Hattiesburg
First, Meridian
Fifteenth Avenue, Meridian
Forty-first Avenue, Meridian
South Side, Meridian
Natchez
Pontotoc

If there are other communities which had Daily Vacation Bible Schools, if they will notify us, c/o Baptist Building, Jackson, Miss., we will be glad to furnish them a blank on which to make report of said school. We earnestly request that the pastors of the schools hereinabove named will see to it that the report blank which has been sent out is properly filled out and returned to us.

—J. E. Byrd.

Dr. L. R. Hogan of Union University, Jackson, Tenn., is supplying the pulpit of the First Baptist Church, Shreveport, during the month of August.

AN ALARMING TENDENCY

By Eldridge B. Hatcher

May I drop an opinion and a wish: The opinion is that the Tennessee legislature ought not to have passed its anti-evolution act. The wish is that our legislature will not pass such a law.

My objection to the Tennessee act is that it brought the Bible and our religion into the encounter. The legislature had an undoubted right to forbid the teaching of evolution in its schools, but it ought not to have based its prohibition on Biblical or religious grounds. A legislature, in drawing up an act, has no right to consider, and be guided by, the question as to whether the act is in accord with the teachings of the Bible and our Christianity. If we may demand that the public schools teach nothing that conflicts with our Bible, then the Mormons, who pay taxes in our state, have the same right as regards their Bible, and the Christian Scientists have the same right as regards their Bible. In other words America announces to the world, and writes in her constitution, that in governmental affairs for which people of all religions, or of no religion, pay taxes, the religious beliefs of any one class shall not be brought in as a determining factor. In other words church and state must be kept absolutely separate.

Christianity never asks to go to a court room, nor a legislature, nor a national congress to get reinforcements in her battles. She fights with her own special weapons.

"But", says some one, "our public school teachers are using the evolution theory as an excuse for uttering ugly slurs against Christianity and they are turning the minds of the children against Christianity and the Bible".

Ah, if that is being done in any school, not merely with reference to Christianity but with reference to any religion of the people, then let Christians, and all good citizens generally, through their legislatures, put a stop to it, for religion is not to be brought into tax-supported, government-controlled agencies either to be advocated or to be attacked. But that Tennessee law was not aimed at teachers who utter slurs against the Bible, but at teachers who teach any theory of creation that conflicts with that taught in the Bible. A Mormon tax-payer would have an equal right to demand that no teacher teach any theory of creation that conflicts with that taught in his Bible, and if the Mormons should multitudinously colonize our state and make such a demand upon the schools as regards their Bible then the other people of Mississippi would tumultuously insist that matters of religion must be kept out of our schools and that our teachers could not be examining the different religions and Bibles of our people to see that they taught nothing that was opposed to what was taught about the universe in their different Bibles.

"Shall our children then be taught evolution as a fact in our schools?"

I answer No. My own belief is that the theory of evolution is both unscientific and unbiblical and therefore I am doubly opposed to the theory. But I do not believe that our government has anything to do with the question as to whether it is unbiblical or not. I believe that if evolution is being taught as a fact throughout the state in our public schools our legislature ought to prohibit it but let it not bring in our Bible, nor our religion, nor the Bible or religion of any other people. In other words the government must concern itself with only the scientific phase of the matter, and right there, I believe, is the battle field of this evolution fight, and our young people, no matter how much we may flaunt our Bibles in their faces, are not going to be satisfied until we prove to them that the evolution theory is unscientific and false. It can be proven false and is being proven false, but the need of the hour is Christian scientists who can make the unscientific nature of the evolution theory so plain that he who runs may read. We have failed to enthrone the Bible in the hearts of our

young people and consequently they do not listen to the Bible.

There is a frightful tendency today among our Christian forces to rush to the government for aid in the great Christian battle. What means this nation-wide clamor for the teaching, or reading, of the Bible in our public schools? Our magazines are thundering their warnings about our boys and girls plunging into sin and crime and the cry goes up for the public school and the government to come to the rescue. It means that the two chief Christian agencies—the home and the church—are falling down on their task.

The titanic call of the hour is for the Bible to be taught in the home and the church. There is where the thunderbolt and the dynamite are needed. We wait until our children grow up above their most plastic age and then we frantically cry to the government, with its tax supported agencies, to come to our aid. Christianity always loses when it leaves its own distinctively Christian realm and goes knocking at the government's door for help. If we wish the next generation to be Bible lovers and Bible champions, with evolution and other such excrescences of rationalism hooted off the field by our sons and daughters, then let us set their souls aflame with the Bible in their present childhood days.

THAT is the supreme, imperial need of the day. But the tendency is to swing off into by-paths and blind alleys. LET US BE UP AND OUT UPON THE MAIN HIGHWAY. While our authorities are eliminating the teaching, in state schools, of evolution as a fact, let our Christian forces, in south-wide and nation-wide fashion, pick up this dust covered Bible and fling open its pages and unveil to the young and old its wondrous charm and power and glory. Let us get its messages written in letters of fire across the sky.

It is on the altar of Bible study that we are to kindle the flames that will burn up the debris of atheism and rationalism and that will start a conflagration that will sweep around the world.

BAPTIST BANKER JOINS STAFF OF LAYMEN'S MOVEMENT

By Frank E. Burkhalter

To assist Dr. J. T. Henderson of the Laymen's Missionary Movement in a fuller enlistment of the Baptist men of the South in general Kingdom service, with a special reference to a fuller practice of the principles of Christian stewardship, the executive committee of the Laymen's Movement has elected Mr. L. A. Ellison, a prominent banker, Sunday School teacher and deacon, and lay worker of the First Baptist Church of Ada, Okla. Mr. Ellison will enter upon his duties not later than October 1st and will probably locate at Little Rock, Ark., serving the western half of the Convention territory, while Dr. Henderson, living in the eastern half, will be more accessible to that section.

Dr. Henderson in making announcement of Brother Ellison's election says that he is well educated, an excellent organizer and executive, a consistent tither, giving much more than a tithe of his income, an effective speaker and Bible class teacher, while his pastor, Dr. C. C. Morris, says Mr. Ellison has been his chief dependence in many forms of church work, especially in relation to the every-member canvass and other matters affecting the church budget.

Mr. Ellison is commended very highly also by the leading citizens of Ada affiliated with other denominations.

While the Laymen's Movement has long felt the need of an additional worker, such advance is made imperative at this time by reason of the large program authorized at the last session of the Southern Baptist Convention for the fuller enlistment of the Baptist men in the various states.

Dr. Henderson has secured the volunteer services of a number of outstanding Baptist men to

assist him and Mr. Ellison in the launching of this very elaborate program. Mr. J. H. Anderson of Knoxville has already made some trips with him, while Mr. George E. Hays of Louisville, Ky., has to speak at six different places in Mississippi beginning October 5th, while Mr. Anderson and Dr. Henderson will give four days to Oklahoma during the last week in September. Senator A. L. Todd of Murfreesboro and Mayor Ben Morton of Knoxville have tendered their services for tours in other states as they are needed.

It is the hope of the Laymen's Movement to bring about a thorough indoctrination of the Baptist men of the South on the principles of Christian stewardship and their enlistment in the practice of those principles in such a degree as will provide the Baptist causes with the funds needed for the adequate prosecution of their work.

IN THE FIELD FOR MISSISSIPPI WOMAN'S COLLEGE

By W. A. McComb

Hitherto I have made no public utterance in The Baptist Record concerning my part in this important undertaking. I was under the impression that the Campaign for the Endowment was to be more on the order of a "Still Hunt" and was in no way to divert the attention of the brotherhood from the unified budget. But in conversation a few days ago with two prominent pastors they expressed surprise that so little publicity had been given to the Campaign, considering the importance of the undertaking.

I am writing this on August 15th, the halfway station of my connection with the Campaign. I am happy to note that the Mississippi Woman's College is able to announce that the first hundred thousand of the necessary two hundred thousand dollars has been secured. This is gratifying and is in keeping with what many of us expected. We look forward with faith and confidence to the completion of the task by October 31st. My experience is that you can always count on Mississippi Baptists to perform in a worthy way a real worthwhile task. The special worthwhile task for Mississippi Baptists for this year 1925 is raising of the necessary half million dollars for the Mississippi Woman's College and Blue Mountain College and their part of the building fund for the Southern Baptist Theological Seminary of Louisville, Kentucky.

OPENING OF SOUTHWESTERN SEMINARY

By L. R. Scarborough

The Southwestern Seminary will open its next session September 21st. The prospects are very fine for a great opening. It looks as if our student body will be larger than ever before. Prospective students make their plans to come and be here on time.

If further information is desired, write to the above.

Miss Traylor returned from her stay of a month at Monteagle refreshed and strengthened for the opening work of the autumn season. Miss Lackey has just returned from a visit in the mountains of North Carolina all smiles and health. Of course they did not need to be rejuvenated but they are feeling fit and fine for their work.

We all regret to lose Miss Sallie Payne Morgan from the field force of the Convention Board and will miss her cheery voice about the offices. But she is going to a great work at Blue Mountain, and may the Father richly bless her there. Friends are helping her to furnish the room for religious work. And every dollar will be richly fruitful.

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KNOWN PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of sympathy and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

BEGINNINGS OF ORGANIZED WORK

Organization is not life, but it is necessary to the highest development of life. There must be life before there is organization, whether in nature or in the kingdom of God. But there must be some organization if life is to be unfolded, enlarged and perpetuated. There must be organs, or instruments through which the life unfolds and grows, such as lungs and limbs to the body, or such as roots and branches and leaves to a tree.

But we are speaking here of the beginnings of organized work in the first years of the church in Jerusalem. This of course is found in Luke's account in the Acts of the Apostles, a most interesting story from many points of view. But we are concerned now about only one matter in it.

Organized effort in the church of course begins with and gathers about the work of ministering to the needs of others, whether those needs be bodily or spiritual. Naturally the first need that would attract attention is physical need, the need of food and raiment; but it does not stop there.

The first effort to meet the needs of the community immediately surrounding the church was spontaneous and individual, rather than by suggestion, and concerted effort. That is as it ought to be. It is the newborn desire of a regenerated man to try to help somebody in need. The first account of such ministering to the needs of others is found in the second chapter of Acts, just after the great revival at Pentecost. "They sold their possessions and goods, and parted them to all, according as any man had need." The verse before says they "had all things common", but that does not mean that they had a common treasury, or some person or committee to distribute their gifts. But rather that every man did what he had subject to be drawn upon by whatever need arose. It was his only to be used in helping anyone who stood in need of it. That is the right kind of communism.

But a little later on it was different. You will find in the fourth chapter of Acts, as the revivals swept on and larger numbers were brought into the church, and "multitudes believed", a more orderly process of handling their beneficence became necessary. This is what it says, "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet." The work had grown until it became necessary to have system in it, and certain ones whose wisdom and experience and honesty inspired the confidence of the givers to entrust them with the proper handling and distribution of their gifts. It was a natural result and a wise arrangement. The field was too big for any individual giver now to personally distribute his gifts. Some order and system are necessary to prevent duplication of gifts or the overlooking of any need. Their beneficence organized itself around the apostles.

Two chapters further on, in the sixth chapter, we will find how the system, or the organized work was further expanded. There it is said

the number of disciples was multiplied, so that the apostles who had their hands more than full could no longer meet the situation, and there was murmuring of one party of Jews against another. We sometimes deplore the fact that there is murmuring and complaint among some of our people about the organized work. But that is as nothing compared with the confusion among those whose work is not organized, or is disorganized. You sometimes hear criticism against Convention Baptists or machine Baptists. But the opponents of "conventionism" are split up into many factions and can't get together on any program or purpose.

In that sixth chapter of Acts further organization became necessary and the work was divided, special men being put in charge of special departments. You may call them deacons if you wish, or a committee, or a board. But they got to work and the church went on gloriously. The disciples multiplied exceedingly, that is more than ever before; and a great company of priests were obedient to the faith. Hard cases came in. System in organization is as helpful and necessary in the church work as in any other work.

And it is well to notice that it was not people who were failures in handling their own business, but successful men of business who favored the handling of benevolences through responsible committees or boards. Indeed they are the very men who believe in order and system and organization. It was the people who had houses, and lands, the successful people who came and laid their gifts down at the feet of the Apostles for distribution. One is specially singled out as conspicuous. Barnabas, who seemed to belong to the landed gentry, sold his field and put the proceeds at the disposal of the committee. It is worthy of notice that the richest men in the world today and the largest givers do not generally distribute their own gifts, but depend on foundations or boards to make the wisest use of them.

Now you can trace this development of organized work throughout the Acts of the Apostles. You will find that by and by there will be some men who along with Paul are collecting money from the churches, as the representatives of the churches and applying it where there is the greatest need. Paul sends them around gathering funds for the poor at Jerusalem and by them offerings were sent for the support of the Gospel as Paul and others went into new fields to preach. About these men Paul said, "Whether any inquire about Titus, he is my partner and my fellow worker to youward; or our brethren, they are the messengers of the churches, they are the glory of Christ." It is evident that Paul put a high estimate on the men who were trying to enlist the churches in a great benevolent enterprise, and were the channels through which their gifts were distributed. He says they are the glory of Christ. There can be no higher praise. They are the instruments through whom the glorious purpose of Christ shall be accomplished, in the ministering to a needy world in his name. They are the ones through whom Christ shall be glorified by being proclaimed throughout the earth.

THE LETTER KILLETH

It is shameful how many slovenly and mistaken interpretations of the Word of God are perpetrated on the people and how many preachers and others pass them on and perpetuate them as if they were the truth of God, when some of them are the Devil's lies. As an example of it that passage in 2 Cor. 3:6 is conspicuous, where Paul says, "The letter killeth; but the Spirit giveth life." It is hard to overtake an error of this kind and slaughter it, but sometimes one wishes he could borrow Isaiah's megaphone or amplifier when he says, "Hear O heavens and give ear O earth".

It is quite the common thing to quote this saying of Paul about the "letter that killeth" as if he were condemning a literal interpretation

of the Word of God, and saying that we must somehow give it a spiritual interpretation. And the modern false prophets when they speak of a spiritual interpretation always mean that it is poetic or figurative or allegorical. And with them that means that what God says in his word is not so, but is just a piece of pious fiction from which you may hope to get some benefit by believing that it isn't so. Now that is what these modern children of darkness who pose as apostles of light mean when they quote the words of Paul that the letter killeth but the spirit giveth life.

Now any average mind will have no trouble, if he read thoughtfully for himself the entire passage, to see that Paul never had any such nonsense in mind, and that such an interpretation or application is a pure invention. The passage is well worth study. Paul is defending his ministry, and this particular paragraph is comparing or rather contrasting his ministry, the Gospel, the Christian ministry, with the ministry of those who served God under the old covenant, the law of Moses. All through this second letter to the Corinthians, while defending his ministry he regrets the necessity of appearing to defend himself. He appeals to these Corinthians as his own converts, the product of his ministry. He says, I don't need letters of commendation to you. You know enough about me to make that unnecessary. Neither do I need letters of commendation from you to take with me as I go among other people. He says you yourselves are my letter of recommendation, the evidence of the character of my ministry, the kind of work I do. Others know of my work from what they see of you. You are my epistle. He does not need one written by hand, with pen and ink. That is not the method used in writing it. But the Spirit of the living God produced you through my instrumentality, written on your inmost hearts, changing your deepest nature. You are a living epistle, alive, made alive by the preaching of the Gospel.

Now he said that is a different sort of ministry from that of the old covenant. That was outward. It was written with letters on stone, and it was not a life giving ministry, but a death dealing ministry. It was a ministry of condemnation. It was the letter that killeth, while the Gospel of Jesus is the Spirit which makes alive. It was the purpose of the law to kill, to bring all men under condemnation, to pass the sentence of death upon every soul. It is not a weakness or defect in it that it killeth. It was its mission to be the letter that killeth, the permanent indictment against a sinful race. There could be no making alive in Christ until the law had done its deadly work. That truth runs through nearly all of Paul's epistles. We are shut up under the law that God might have mercy on all. It was this that caused Paul to say, "O wretched man that I am; who shall deliver me from the body of this death?" before he could say, "I thank God through Jesus Christ my Lord". Again he said, "I through the law am dead to the law". Paul says the result of law is that every mouth may be stopped and all the world may be brought under the judgment of God—Yes it is the letter that killeth. And it is the Spirit that makes alive. It is the mission of the law of God graven on stone to kill. It is the mission of the Gospel to make alive.

It is the characteristic of the man who does not accept the literal truth of the Word of God, to corrupt it and this use of that passage, "the letter killeth" is just one of many. Let us see to it that we are not of those who corrupt the word of God. 2 Cor. 2:17.

Mr. R. C. Cooper, of Morton, Miss., was 83 years old August 18th. He has been a member of the Baptist churches at Springfield, Pulaski, and Morton, in Scott County, sixty years. He is the father of Rev. W. R. Cooper, pastor at Blue Mountain, Miss., and M. R. Cooper, of Nashville, Tenn. A family reunion is an annual feature in the social and religious life of the family.

HIS WORDS ARE SPIRIT AND LIFE

It is well to have the passage of scripture containing this idea clearly and fully before us. Jesus said, John 6:63: "The words that I have spoken unto you are spirit and are life". And what is here said about these words has been called forth by the remarks of a Baptist School President (not in Mississippi) who does not believe in what he calls the "dictation theory" of inspiration, or what is commonly called "verbal" inspiration. That is the theory that the actual words of the Scriptures as they were originally written down are word for word the Word of God, and just what God meant them to be; and that any change of word would be to alter and mar the meaning of what God revealed and inspired men wrote.

Now those who believe in plenary and verbal inspiration of the Bible do not commonly hold or teach that God dictated the words to the men who wrote it as a man dictates to a stenographer; but that he made the truth so clear and the witness's mind so active under the influence of the Spirit, and so guided them in expressing it that they used the only words which would correctly set forth what God wanted to say. It is not a mechanical theory of inspiration, but one in which the mind of the writer took in the truth and was fitted to pass it on to others as the perfect message of God.

But the purpose here is not primarily to discuss the question of inspiration, but the scripture passage with which we started, "My words are spirit, and are life". Strange to say these words were used by the brother above referred to to disprove the doctrine of verbal inspiration. If they have anything to do with it they establish the doctrine. Instead of discounting the very words of the Lord, or the Bible, as compared with the Spirit, they identify the words as the things that are spirit and are life. If there are winged words, words that have the speed of an arrow and go straight to the mark of men's hearts, they are the words of the Scriptures. If there are burning words, words that cause men's souls to burn within them with new purpose and zeal and affection, they are the words of the Scriptures. If there are living words that breathe and bleed and show every evidence of life that distinguishes them from the stale, flat speech of men, you will find them in the Book of God. If there are words that are life-giving and sin-destroying you will find these words in the Word of God.

What was Jesus trying to impress on these disciples when he said, "The words that I have spoken unto you, they are spirit and they are life". He had been teaching them in strange words the profound mystery of the atonement for sin through his own broken body and shed blood. He had told them that spiritual life in them must be derived from him; and that it could only be made available for them by his death, his broken body and shed blood. He further told them that they must personally appropriate this life by participation in his death. He put it in the most blunt and striking way, a way that would and did stir them to thinking, and which they could never forget, though they did not at the moment understand. He said, "Except ye shall eat the flesh and drink the blood of the Son of Man, ye have no life in yourselves". They were offended, stunned by it. They were horrified, and all left except the disciples, and they didn't know what to make of it.

Then Jesus began to explain. He says in effect: I don't expect you to literally eat my body. You'll never have a chance. This body will be broken, and the blood will be shed. But it will furnish no literal meal for you or anybody else. The truth of it is, it is going to be taken up into heaven, and will not be here. You will see it going up. You will not be expected to eat my flesh, nor drink my blood. But—and here is the meaning of it—but you will get the benefit of it in taking in the words that I have spoken

to you. It is the words that will feed you, will give you life. The flesh profiteth nothing, but my words are spirit and they are life.

Of all the unscriptural ideas, the notion that men actually drink the blood and eat the flesh of Christ is the worst. It is impossible; he has gone back to heaven. If it were possible, it would do no good; the flesh profiteth nothing. It is the Spirit that giveth life; the words that I have spoken unto you, they are spirit and they are life. Not in ordinances or sacraments are men saved but by taking in his word. "Of his own will he brought us forth by the word of truth". We are still sanctified in the truth and his word is truth. The Word of God is still the sword of the Spirit. It is still true as Jesus said, "He that heareth my word and believeth on him that sent me hath eternal life". Truth is still conveyed, life is imparted and salvation perfected through the Words of God.

Rev. Roy Brigance left last Saturday to assist Pastor Sasser in a meeting in North Carolina.

Pastor C. W. Barnes, a student in Mississippi College, held a good meeting in his own church at Abbeville. There were thirteen added to the church, nine of them by baptism.

Pastor L. A. Moore of Gretna Church in New Orleans writes commending most highly Mr. Roy Peterson as a gospel singer. He was a student at B. B. I. and is now with Fifth Avenue Baptist Church of Huntington, W. Va.

The Virginia Statute of Religious Liberty, written by Thomas Jefferson, says: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical".

It is said that after the earthquake at Santa Barbara in California last June had destroyed the jail, the jailer made the rounds of the steel cells to see if the prisoners were still alive and found every one of them on his knees in prayer.

Evangelist J. W. Hickerson and wife have just closed a very fine meeting with Brother L. B. Alder and his people at Goodlet, Texas. There were thirty-nine additions, thirty of them for baptism. There were also nine volunteers for special work for the Lord.

A writer in a Catholic magazine says of the discussion of the Tennessee school law: At bottom it is whether or no the state can teach in its public schools that which the tax payers consider harmful to their religious beliefs. Is that not sizing it up about right?

In some way we failed to mention the new song book, *The Little Evangel*, issued by Robert H. Coleman some months ago. It has a distinct advantage in being gotten up in cheaper form including fewer hymns. This is well, since most churches change about once in so often.

Rev. M. R. Cooper, of Nashville, Tenn., was a visitor at Baptist Headquarters Tuesday. He was en route from the family reunion at Morton, Miss. Brother Cooper has an up-to-date book store at Nashville, Tenn., and gave the force a cordial invitation to call at any time they may be in that city. He also renewed his subscription to the Baptist Record, while here.

"Thus saith Jehovah God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He shall come whose right it is; and I will give it him". A good deal of this overturning has been going on in the past ten years, and it is still in process, in world kingdoms and in the spiritual kingdom. Don't get nervous.

Pastor J. R. G. Hewlett says there have been 91 additions to his four churches this year. He has helped in meetings in Panola County at Pilgrims Rest where nine were baptized, and at Good Hope where 15 were baptized and seven added by letter. One man 78 years old was baptized. His churches are Rome, Sidon, Kruger and Tchula.

Dr. Abernethy said in his sermon at the Northern Baptist Convention: "Perhaps we need to put more emphasis on the plain straightforward message of salvation through Jesus Christ". Why "Perhaps" brother? That word "perhaps" has knocked the certainty out of everything it has touched. It is a word that preachers don't need to dally with. "Perhaps" means by chance, and the Word of God is with assurance and authority.

Jesus said, every plant which my heavenly Father hath not planted shall be plucked up. And a good many people are ready to do the plucking. We also read in Hebrews, "Yet once more I shake not the earth only but also heaven. And this word once more signifies the removing of the things shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably". Don't get panicky.

Evangelist Thos. J. Norsworthy writes: "I have recently conducted successful revival campaigns in Dayton, Tennessee, where all the Protestant denominations joined in a strong effort immediately following the Scopes evolution trial, and in Toxey, Alabama. In both places the good Lord was with us in great power. I am now in a meeting in Bucaatunna, the second engagement within a year, which bids fair to become great. I have some open time in September and October which I will gladly give some church needing evangelistic assistance. I may be addressed at Meridian, Mississippi, P. O. Box 986."

It is a great fad with many people who discuss religious beliefs and religious methods of work today to insist on everything being up-to-date, adapted to modern conditions. The old Gospel must have new clothes on. Old doctrines must be transfigured to accord with modern notions. We look for some of these wise guys to be representing Socrates with horn rimmed spectacles, Abraham with trousers creased to a razor edge, Sarah with her hair bobbed, Melchizedek with a tin Lizzy, Methuselah with a cigaret in his mouth, Elizabeth with a permanent wave and all the holy women with their faces painted like Jezebel. Well there are some things that age improves.

That the Baptists of North Carolina are in the business of teaching evolution none of us can deny, even if we wanted to deny it. Every trustee of Wake Forest is teaching it. Why should he not? He has been in training a long time. Every pastor is teaching it (I know of but one exception). All our Baptist churches are helping to teach it. Evolution, like a vampire, is hanging at the throat of the college. Only the future will show the results of teaching such a doctrine. We should waste no time talking such a vague matter of science and religion. Nor should we listen to all that vociferous and prolonged howl that goes up all over the land, "Let us alone, ignorant people who stand against evolution, would hock science, and turn the tide of civilization back to the Middle Ages". But we should remember that evolution is a very different thing from science. If science has brought blessings, well and good, let us keep on teaching science. But what good has evolution ever brought to anybody?—J. R. Penthuft, Ph.D., in Biblical Recorder.

PRESIDENT E. Y. MULLINS ON "EVOLUTION AND SPECIAL CREATION"

I have read with much interest and I trust with profit, Dr. Mullins' article in The Baptist Record of August 6th on "Evolution and Special Creation".

In the article Dr. Mullins gives us the definitions of evolution found in the Century Dictionary. He applies these definitions to the scriptural record of creation given in Genesis with his conclusion that "evolution in its perfectly innocent and harmless forms" are taught in Genesis but that "evolution in its dangerous form" is not taught. He then says: "Some are so obsessed with the hatred of one form of evolution that they seem to forget every other form. And to insert in an article of faith on the subject of creation the phrase 'not by evolution' is to introduce confusion because Genesis presents four or five meanings of the word in the very heart of the creation story itself".

I have great respect for the scholarship of Dr. Mullins, but my respect for the scholarship of no man is great enough to make me accept what he says or writes without first comparing it with the scriptures. The word of God is the "yard stick" by which I measure every thing that comes to me in the name of truth. So I began to compare Dr. Mullins' method of writing about creation with God's method of writing about salvation. I cannot see why one set of rules should apply in writing about how God created man and another set of rules altogether should apply to writing about how God saves the man whom He created.

I found that God in revealing to us His method of saving man said, "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God, not by works, lest any man should boast". Eph. 2:8-9. The same reason can be given for erasing the phrase "not of works" that Dr. Mullins gives for not inserting, "not by evolution" in his Faith and Message.

As a proof of this statement I have run the following parallel, quoting in the first column from Dr. Mullins:

"Let us go back to some first principles and see where we stand. It will be perfectly clear that the article did not need and would not have been weakened by inserting the phrase: 'Not by evolution'. The article asserts that man was created by the special act of God. This saves it from any possible sinister meaning and keeps it where it belongs among declarations on religion and not on science."

From these definitions it is self evident that when the affirmation is made that man was created by the special act of God it is thereby affirmed that man did not come into existence by evolution in its objectionable meaning. And the reason is that special creation and evolution in the objectionable sense are diametrically opposed.

And every phrase of

Let us go back to some first principles and see where we stand. It will be perfectly clear that the word of God does not need and is weakened, by the insertion of the phrase: "Not of works". The word of God asserts that "By grace ye are saved and that not of yourselves: it is the gift of God". This saves it from any possible sinister meaning and keeps it where it belongs among declarations of religion and not on the science of physics.

From these definitions it is self evident that when the affirmation is made that "By grace are ye saved and that not of yourselves; it is the gift of God" it is thereby affirmed that man is not saved by works in its objectionable meaning. And the reason is that salvation by grace and salvation by works in the objectionable sense are diametrically opposed.

And every phrase of

the objectionable evolution hypothesis, materialistic, theistic, atheistic, is excluded when special creation is affirmed the evolutionary hypothesis dies a natural death.

Whatever form a man's belief in creation may take if it holds that it was by special creation it is not and cannot be by evolution."

* * * * *

They (religion and science) are harmonious but distinct in their best representatives. It is not merely a question of defining negatively as well as positively.

It is a question of precipitating a needless conflict with science.

A little clear thinking should make anyone see the point that special creation and evolution are incompatible."

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"Everywhere special creation and evolution are referred to as antagonistic ideas. And this is the usage among all well informed writers on these subjects.

To affirm special creation and then say this is not by evolution is like saying this fire is hot and not cold; this ice is cold and not hot; this water is wet and not dry; this iron is hard and not soft.

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Some are so obsessed with hatred for one form of evolution that they seem to forget every other form and to insert in an article of faith on creation the phrase "not by evolution" is to introduce confusion because Genesis presents four or five meanings of the word in the very heart of the Creation story itself."

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The parallel could be run further but this is not necessary. The logic of Dr. Mullins' position is that God's statement about Salvation "did not need but was weakened by inserting the phrase "not by works".

After reading Dr. Mullins' article the following questions presented themselves.

When Peter wrote by inspiration: "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh and the answers of a good conscience toward God) by the resurrection of Jesus Christ". 1 Peter 3:21. Can it be said that the statement did not need but was weakened by inserting the phrase "Not the putting away of the filth of the flesh?"

When God said to Zerubbabel: "Not by might

the objectionable theory of salvation by works, materialistic, theistic, is excluded when salvation "by grace as the gift of God" is affirmed; the theory of salvation by works dies a natural death.

Whatever form a man's belief in salvation may be if it holds that it is by grace it is not, and cannot be by works.

They (salvation by grace Eph. 2:7 and salvation by works James 2:24) are harmonious but distinct in their best representatives. It is not a question of defining negatively as well as positively. It is a question of precipitating a needless conflict with science. A little clear thinking should make anyone see the point that salvation by grace and salvation by works is incompatible.

Everywhere salvation by grace as the gift of God and salvation by the works of man are referred to as antagonistic ideas. And this is the usage of all well informed writers on these subjects.

To affirm that salvation is by grace through faith and then say it is not of works is like saying fire is hot and not cold; that ice is cold and not hot; that water is wet and not dry; that iron is hard and not soft.

Some are so obsessed with hatred for one idea of salvation by works that they seem to forget every other idea and to insert in the scripture the phrase "not of works" is to introduce confusion because the scriptures present two phases of salvation; one by grace through faith Eph. 2:8, the other by works, Jas. 2:24, in the heart of salvation story itself.

nor by power but by my spirit saith the Lord of hosts", Zech. 4:6, did God "weaken" His statement by saying "not by might nor by power"?

When David wrote by inspiration: Ps. 100:3, "Know ye the Lord, he is God: it is he that made us, and not we ourselves; we are his people and the sheep of his pasture", can it be said: "it is perfectly clear that the statement did not need and is weakening by inserting the phrase "and not we ourselves"?

Loving the Word of God as I do it is needless for me to say that I answered these questions with the little word no.

If Dr. Mullins applies the same process of reasoning to the language of the Bible that he applies to his "Faith and Message" he will have to say that, "it is perfectly clear that the scriptures do not need but are weakened by inserting" negative phrases.

Well, it may be "perfectly clear" to Dr. Mullins but it is not "perfectly clear" to me.

—J. W. Lee.

CARLYLE ON DARWINISM

Forty-five years ago Thomas Carlyle, historian and essayist, expressed the following appreciation of Darwinism:

About thirty years ago a book was published here called the "Vestiges of Creation." Men read it with bated breath in silence, and marveled at its audacity. It was like a pinch of snuff, and now whole wagon-loads of it are thrown down in the public highways, and atheistic sneezing has become the fashion. So-called literary and scientific classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe.

I have known three generations of the Darwins—grandfather, father and son; atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend, "Omnia ex concis"—everything from a clam shell! I saw the naturalist not many months ago; told him that I had read his "Origin of the Species," and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near the monkeys. A good sort of man is this Darwin, and well-meaning, but with very little intellect.

Ah! it's a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog-spawn, the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes: "What is the greater end of man? To glorify God and to enjoy Him forever." No gospel of dirt teaching that men have descended from frogs through monkeys can ever set that aside.

Rev. S. P. Page assisted Pastor W. E. Lee in a meeting at Union Church, Panola County. Admissions, 22 by baptism and 6 by letter.

Miss Mary Frances Johnson gave the offices a pleasant call last week as she was going about doing good. She is happy in the prospect of getting her building for religious work among the Baptist girls of the M. S. C. W. Until that is built, however, she is under the necessity of using a temporary "hut", which is inadequate. Those who want to "help somebody today" have a good chance here. You can sing it better if you will help her build that house.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Stewardship: Its Meaning

Stewardship conveys the idea of trust; holding and managing for another. Jesus said "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward". Notice, that this steward had been intrusted with his lord's goods; the lord having absented himself for a season, now comes to his steward and asks for an account of his stewardship. The lord of the steward had placed implicit confidence in the integrity of the steward. He had turned into his hand his goods, expecting a fair return upon the sum intrusted to the steward, but learns on the day of reckoning that he had wasted his goods. Stewardship and possession, therefore, are not synonymous in meaning. The steward was in possession of his lord's goods, but did not own a penny which had been intrusted to him. Man's possessions are relative and not absolute, for the life and possessions of the Christian man belong unto God in a two-fold sense: We are the Lord's by reason of his own creative act. "And Jehovah formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul". God is owner of life and possessions, "The earth is Jehovah's, and the fullness thereof, For he hath founded it upon the seas and established it upon the floods". We are Jehovah's by right of redemption, by purchase. He hath "purchased us with his own blood, redeeming us from the bondage of sin, which is an earnest of our inheritance unto the redemption of God's own possession. To whom do I belong. "Unto him who hath redeemed us with his own blood". How shall I use that which he hath placed in my possession? As a good steward, I should seek to know the will of my Lord in all things and render such an account of my stewardship as will reflect honor upon him, and bring everlasting joy to me.

Stewardship, therefore, is a comprehensive term, including the whole life and all its relationships to the Creator, the world and our fellow-man. It includes every power of my being: Soul, body, mind and strength; possessions; gifts of whatsoever kind; every talent; every opportunity for service; giving my best to the Master. If everyone of us should recognize the full meaning of stewardship and practice it with every power of our being what a change would take place in our lives and in the denominational program! As we think upon this question two vital questions confront us. First, to whom do I belong? Second, what shall I do with what God has intrusted me with? In answering these questions two persons stand out before us, each claiming the mastery of life and possessions. We stand before God our Sovereign King with his claims and declarations of ownership, both of life and possessions. Then there is self, clamoring for recognition, for place, for power, for dominion over life and its possessions. Unto whom shall we give first place in the life and first claim to possessions? As stewards there is but one answer for a Christian man to give. Seek ye first the Kingdom of God and his righteousness. Put God first in life and in business, and all things else will be added, yea, will become your allies to fight the battles of life.

How to Begin Tithing

The above caption is taken from a blotter sent out by Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, La. The following suggestions are offered to those who wish to know how

to begin tithing. We commend it and would recommend a careful reading and study of it:

1. Read Lev. 27:30; Mal. 3:10; I Cor. 16:2.
2. If your income is weekly, it will be a very simple matter to put one tenth of it into your church envelope Saturday night. If you do not wish to give all the tithe to the church budget, then keep the remainder in a "Lord's Treasury Box" for use in Kingdom causes whenever the opportunity comes. Do not under any circumstances use any part of that tithe for personal purposes. It is "holy unto the Lord".
3. If your income is monthly you should take the tenth and place it in a separate bank account, or in the "Lord's Treasury Box", and take out of that each week such amount as you have promised to the church. Your checking account should read "John Doe, Trustee", or "John Doe, Tithe".
4. If your income is irregular, you should estimate as nearly as possible, and conservatively, what it will be for the year, and divided that into weekly portions, giving it each Sunday.
5. If there are other members of the family who are dependent upon the same income, the tithe should be divided among them and each one give his part.
6. The tithe account should be closed at least annually, and all of it given out. No part of it should be invested with the view of increasing the amount. We are called of God to be Stewards, not Agents.
7. Bring God's money to God's house on God's day for God's work. Do this as an act of worship.

THE EFFECTS OF DISTURBED CONDITIONS

By E. L. Wesson

The leaders are disturbed, the churches are disturbed, the work is disturbed: all because of the disturbed conditions produced by the fact that "while men slept the enemy sowed tares among the wheat".

It seems that all Baptistdom, if not all Christendom, had become so self-satisfied with what they considered "triumphant Christianity" that they considered it unnecessary to keep the guards on duty any longer, and all went to sleep. The enemies to the Christ of God saw the condition and sowed the seed which came up and produced fruit before it was noticed what had been done, and disturbed the church and all of its work.

Never were Baptists caught so off guard and unprepared. Only a few had even studied carefully what the enemy was doing, and their warnings were discounted as the off-shootings of men who "had an ax to grind", or were over suspicious. The great host of preachers were "sawing wood and saying nothing", trying "to line up" every one possible for the furtherance of the united work fostered by Baptists.

We had almost gotten to where it was considered impudent for one to "contend for the faith". Everything was so smooth and nice. Some thought the millennium would be brought in by Christian effort in the next generation. But alas, such visions were easily destroyed by the realization that the wheat was dreadfully mixed with actual "children of the wicked one". And the once optimistic ones turned pessimistic and began to estimate the proportion of "tares among the wheat". Some coming to the conclusion that fully one-half of the Baptist church members, to say nothing of others, have never been truly converted. Then, from just a few suspicious as being "tainted" with evolution, it went on until some of our greatest leaders are suspicioned and the entire denomination is disturbed, and the

effects are seen and felt in every department of the work to be supported: also in the attitude of preachers toward each other.

Would it not be wise just now to "change the tune" for a while and sing "Calvary Songs" in the major key to the glory of our God and His Christ, instead of singing the same old tune in the minor key? Minor music is good for funerals; for lost causes; and for memorials, but there is nothing inspiring in it. But, oh, there is inspiration in "All Hail the Power of Jesus Name"; and "There Is a Fountain Filled With Blood". There were infidels in Paul's day, who denied the resurrection of the dead and overthrew the faith of some, but he wrote to Timothy, "Preach the Word, be insistent in season and out of season". Paul was "set for the defence of the Gospel", and some are today; but more preaching of the Word now on the great fundamental, soul-inspiring doctrines of Christ is the greatest need of the world. It is written, "The Word of God is quick, and powerful, and sharper than any two-edged sword", etc. If that is true, if we use it it will do its own cutting. We need not fear about results if we "preach the Word". God is behind His Word and only needs men to use it for Him to make it accomplish His will.

Some men will not accept the Word. Millions never have. Nevertheless, the Word preacher shall accomplish God's will and prosper in the thing whereto He sent it.

This outburst of infidelity, and its effects on "the church", is only a manifestation that we are coming to "the last days" of this dispensation. Paul told the Thessalonians that there would come "a falling away", a great apostasy, before the coming of Christ; and that when that came "that wicked one who exalteth himself above all that is called God shall be revealed"; 2 Thes. 2, and it seems we are entering on that day. There is no need for depression: for the word of God is proving true. Instead of gloominess there should be rejoicing and great preaching: for the inspiration of the Scriptures is being proved by their fulfillment. If we will show these things it will do more to confirm the saints, strengthen the churches, and influence sinners, than all our denunciations of modern infidels. Let us "preach the word" for "the coming of the Lord draweth nigh".

My soul looks up with steadfast faith,
Nor falters in the way.
Believe thy God, trust what He saith,
And He will be thy stay.

The clouds that now obscure the light,
He said would surely come.
So trust Him in the darkest night
And He will lead thee home.

A VITAL MINISTRY

This is not a review of the above mentioned volume, but only a brief commendation given in the hope that some preacher who has not read the book may be induced to do so. Indeed, it might not be a useless thing for many who have already used the book prayerfully to study it again.

The book is by Dr. W. J. McGlothlin, formerly of the Southern Baptist Seminary, but now president of Furman University. Personally I know of hardly any other volume that would likely do more good just now, if generally read by our preachers and pastors, than this one.

It undertakes to hold the preacher to the main thing in the ministry, and does it in delightful style, out of large experience and study which made the author familiar with the literature of the subject.

In these days of disturbance, this book, if heeded, would act as a sort of stabilizer for many who seem to be so easily upset about so many things. Surely a firm grasp of the heart of Dr. McGlothlin's book would be greatly helpful. It would bring many a preacher back to where he could say, "THIS ONE THING I DO".

—J. N. McMillin.

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A UNITED PRAYER GOAL

By Mrs. W. J. Cox, President W. M. U.

This call is for a concerted, united prayer program culminating in the January Week of Prayer and the Lottie Moon Offering.

Its aim is to unify our forces in one stupendous prayer effort for the next four months. The need for this call is so wide and so compelling that every Baptist woman in our Southland should feel her responsibility in meeting the challenge.

Southern Baptist women, moved by a mighty impulse of prayer, can rise on a high tide of spiritual exultation that will culminate in the supreme hour of our January Week of Prayer. This offering can be a gift so great as to arrest the attention of our denomination, and stand out as one of the supreme achievements of this organization and truly glorify God. To this end, each society and every woman should bend all energy. It is a royal goal.

The September Royal Service contains a call to prayer. Every missionary society and circle is urged to devote the hour preceding their meeting to definite prayer as outlined in that article. "As one man before the water gate" let us gather and pray that the debts on our Home and Foreign Mission Boards be lifted; that our eyes be opened to the ripened, bending harvest fields of the world; and, that out of this travail of prayer may be born a new soul of stewardship in our organization. Let us not be content with only this hour of prayer, but every woman re-consecrate herself anew to observe the nine o'clock prayer hour.

This month of earnest prayer will generate such spiritual power and energy that our women will eagerly welcome October as Enlistment Month. We will gladly seek to enlist the unenlisted women of our churches and organize new societies. In the last message of our president, Mrs. James, she urged that "in the coming months you consider some well wrought plan for a concerted movement throughout our territory for the purpose of seeking to organize a woman's missionary society where none now exists." Surely there could be no better time for this work to begin! This is a task within the power of every society and every missionary-hearted woman.

With a large force of newly enlisted women we will then face the final objective—the January Week of Prayer and the Lottie Moon Offering. This offering is to be given to the Foreign Mission Board debt, so far as the work in China is concerned. Here is a task so worthy as to challenge our best effort, our deepest zeal, and elicit the support of every leader and officer. The fact that a united organization is working toward a definite goal will give added impetus to the program.

A French regiment has coined the expression "L'Appel de la Route", "The call of the road". The men may be footsore and spent, so weary when they halt they are conscious only of their throbbing bodies and the fact that they cannot take the road again. When the trumpet calls only the shreds of their manliness are between them and tears. However, the men rise to attempt the impossible and achieve it! The call of the road is the demand on the last resource.

As we face the next four months, realizing its demand, we too must hear the "Call of the Road". We may feel that we are doing our best, and wonder how we can do more. Let us remember it is God's trumpet that is calling us to endeavor. With hearts filled with love and gratitude, let us go the second mile. Let us rise to attempt the seeming impossible—and achieve it! This spirit will have in it a holy contagion that will sweep over our Southland until the hills and plains echo with our hymn:

"Hallelujah! Thine the glory,
 Hallelujah, Amen!
 Hallelujah! Thine the glory,
 Revive us again!"

SUNBEAM BAND PROGRAM

Drew, Miss.

August 1, 1925

Directions for presenting the "Sunbonnet Baby" Standard of Excellence for Sunbeam Band:

Take the smallest Sunbeam and dress her like the Sunbonnet Baby in any color dress you choose (long dress is the cutest). Put twelve circles around skirt in contrasting color: four flowers on her bonnet to match circles. Hang bag on her arm for verse three. Have a larger Sunbeam say the verses:

Each month you see we color a dot
 Our Mission Program we've had on the spot.

When Sunbeams active members become
 The left sleeve we color and point two is done.

Our collections are important as you will note
 For a bag is made too heavy to "tote".

As each quarter's report rolls around
 Our Baby gets a blossom in her crown.

The hands pointing to blessings up above
 Show that "Weeks of Prayer" have been observed.

Our Baby blushes and hides her face
 Until Mission Study has won its place.

Our feet run errands of mercy to do
 And after six months we color a shoe.

And then we color our socks a bright blue
 When 50 per cent of us have been present all the year through.

Now Sunbonnet Babies get busy and see
 If you can't be as well dressed at the next "Rally".

—Mrs. S. E. Buchanan, S. B. Leader.

Tallaha Notes

The G. A. and Y. W. A.'s of the Second District under the direction of the Young People's Counselor, Miss Georgie Fancher, are spending the week at Camp Tallaha. All are having a wonderful time eating, swimming, hiking, studying, etc.

The following daily program is observed:
 Reveille—6:00 A. M.
 Roll Call—6:10.
 Morning dip—6:15-6:45.

Breakfast—7:00.

Tent Inspection—8:30.

Mission Study Classes 9:00-10:45.

Swim—11:00-11:45.

Dinner—12:00.

Afternoon

Swimming, hiking, games, stunts, etc.

Supper—6:00 P. M.

Camp Fire—Evening Devotional.

Taps—9:45.

And now to bed, "Good-night."

The campers enjoyed a picnic supper on Pikes Peak near Camp Tallaha Saturday night.

Mr. E. E. Ballard is General Director. The Girl Scouts and Camp Fire Girls are in Camp now also. Eighty have enrolled.

Miss Fancher's tent, No. 9, won prize for the cleanest tent at camp. The following girls are in her tent: Ruth and Evelyn Farr, Grenada; Nell and Lorraine Wynne, Virginia Kinsey, Merigold; Alive Dean Causey and Evelyn Self, Marks. The prize—a 40 pound watermelon.

Report from Bopohoma Indian Mission

August 6th, 1925.

Our work here is progressing nicely. The interest in the S. S. and Church work grows all the time. Nearly every Indian in the colony was present at Sunday School on last Sunday. One man that had only been one time in the two years I have been with them was present and showed he was becoming interested. This same man's sister is not a Christian and has stopped her children from Sunday School because she became offended at another whom she says is a "Baptist".

I promised them last Sunday that I would visit this woman at my earliest convenience. So, it seemed that God was working with me in the plan for before eight o'clock Monday morning this poor woman came to me with her baskets saying, "I want to sell you a basket to get money to buy my sick baby something to eat." I talked to her about her soul's salvation and urged her to start her children back to Sunday School at once. She promised me she would. She has four living and four dead. I have tried to show her there was a time coming when she could see these other children again if only she would accept Jesus Christ as her personal Savior. Rev. B. L. Gibson (Choctaw pastor) will begin a meeting with these Indians the second Sunday in August. Pray for this meeting.

Report on Church Building Fund as follows

Previously reported	\$122.56
Nettleton W. M. S., Nettleton, Miss.	2.50
Senior G. A., First Baptist Church, Laurel	5.61
Mars Hill W. M. S., Smithdale, Miss.	4.00
Miss Esther Olander, Jackson, Miss.	7.00
Leavell Circle of W. M. S., First Church, Hattiesburg	2.00
Circle Eight of W. M. S., First Ch., Laurel	10.00

Total to August 6th.....\$153.67

May God bless the gifts and the givers.

Sincerely,

—Mrs. Sim D. Thatch.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

B. Y. P. U.'s of Davis Memorial Baptist Church Will Render Special Program

On next fifth Sunday evening, promptly at 7 o'clock, the B. Y. P. U.'s of Davis Memorial Church will render a special (joint) program pertaining to Christian Education. The program will be held at our church and the general public is invited. Come early and stay until it is over. The program is as follows, Director A. W. Talbert in charge:

- Song—Onward Christian Soldiers.
Prayer.
1—"Think"—By Miss Frances Baine.
2—What is Christian Education?—Miss Wilma McDaniel.
3—The Need of Christian Education—Mr. George Barrett.
4—Special Music.
5—Blue Mountain College—Miss Gertrude Hall,
(a) Christian Influence
(b) Religious Training
(c) As Character Builder.
6—Mississippi Woman's College—Miss Lorena Burkhalter,
(a) Growth Since 1912.
(b) Why Standardize?
(c) Benefits Derived from Attending Christian Colleges.
7—Mississippi College—Mr. Dudley Tillman,
(a) Historically.
(b) Prospects for Next Session.
8—Special Music—By Mr. W. T. Gober.
9—Seminaries—By Mr. David Butler.

Beginning at 8 o'clock, immediately following the B. Y. P. U. Program, Dr. D. M. Nelson will deliver a very delightful and inspirational address, also pertaining to Christian Education.

Associational Letter

The Church Letter to the Association has a place for the full report of the B. Y. P. U. Department of the church, and the Secretary should see that the Church Clerk is furnished with the B. Y. P. U. report for this letter. We get our records largely from the Church Letters to the Association.

Associational B. Y. P. U.'s Meeting Fifth Sunday

There will be a large number of Fifth Sunday Meetings next Sunday. Some of these will be of a general nature, some will be a combination of the Sunday School and B. Y. P. U., but there are several distinct B. Y. P. U. Conventions meeting that day for the first time. Those we have a list of are: Stone County, meeting held at Wiggins; Covington County, meeting held at Collins; Newton County, meeting held at Union; Forrest County, has their regular annual meeting that day with the Hickory Grove Church. These distinctive meetings when

properly organized and worked become the best means of extending the work. By them we can reach every church in the association, therefore we recommend the Associational B. Y. P. U. to every Association.

Two New Directors Announced

We are glad here to introduce to our B. Y. P. U. constituency Mr. Chas. R. Gartin, who succeeds Mrs. R. S. Vandevender as B. Y. P. U. Director at Poplar Springs Church, Meridian, and Miss Gladys Gunn, who has been elected B. Y. P. U. Director of the Silver Springs Church, Pike County. We are glad to welcome these two into our federation; their places in the church life are important ones, full of responsibility and opportunities. It is through the B. Y. P. U. Director and the General Organization we hope to see the B. Y. P. U. work of the church come into its rightful place.

Every Pastor Should

Every pastor should have a copy of the book "A General B. Y. P. U. Organization", and if he has a General B. Y. P. U. Organization in the church, take the officers through the study of the book, and if he hasn't a General Organization this book will help to set forth the importance of fully organizing the Training Department of the church.

Hickory Grove B. Y. P. U. Reorganized

The Hickory Grove (near Hattiesburg) B. Y. P. U. was reorganized this summer by our good friend, Mr. Edwin Richardson. As our President he has worked faithfully, and much real interest and enthusiasm have been created among the members. His efficient work and his consecrated Christian character predict a great good in the future work of the Kingdom. His regular duties now call him elsewhere, and our entire Union feels greatly this loss. We can but envy those with whom he is to work, and we are hopeful that the Master shall wonderfully bless his efforts wherever he goes.

Beaumont Intermediates Go A-Visiting

The Beaumont Intermediate B. Y. P. U. went to New Augusta in a body Sunday night, August 16th, to give a demonstration program. A large crowd came out to hear us and we appreciated their hearty welcome. At the close of our program, Brother Cranford, their pastor, and ours also, made an eloquent appeal for B. Y. P. U.'s in New Augusta. The church then elected a Director.

Our Director, Mrs. Griffiths, explained the workings of a B. Y. P.

Too HOT to Work,
Too HOT to Play,
Too HOT to Sleep!

— BUT —

NOT too HOT to READ

Looking Toward the Heights

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Short sentences from several sources

"It lifts you upon the high places—once in its grip, you cannot lay it down—it helps you to see God."

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"An optimistic element throughout that is fascinating, contagious and uplifting."

READ THIS BOOK FIRST

Order from

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.



We hope soon to hear that New Augusta has an Intermediate B. Y. P. U. We are glad that our Intermediate Leader and Director are back from the Assembly.

—Essie Morgan, Cor. Sec'y.

Hamburg Organizes Senior B. Y. P. U.

We have the following report from Brother A. Herring, Jr.: "A meeting was called at our church on July 23 in order to organize a Senior B. Y. P. U. With our new officers and a membership of twenty-one we are ready to start toward our goal, which is an A-1 Union. The following officers were elected: Miss Vivice Martin, President; Miss Lida Herring, Vice-President; A. Herring, Jr., Secretary; Leslie French, Treasurer; Miss R. E. Cannon, Librarian; Miss Vivice Martin, Pianist; Miss Mattie Lee French, Chorister. We have had a play, 'Farmer Brown', who while a member of a Baptist church is opposed to Missions and Stewardship. This play was a great success in that it helped our people get a better idea of stewardship."

Drew Intermediates Have Monthly Program Planning Meeting

"The Intermediate B. Y. P. U. of Drew met Monday night, August 17th, for the purpose of planning

the programs for September. We met in the home of our Leader, Mrs. W. A. Sullivan, and the following members were present: Agnes Fondren, Hallie McElroy, Lilah Maxwell, Charles Safley and Willie Rickels. We love our work and we love our Leader. You Intermediates will have to work if you get the banner."

We are glad to have the above report from the Corresponding Secretary of this splendid B. Y. P. U., Miss Willie Rickels.

A Letter In Part From One of Our Junior B. Y. P. U. Leaders

My Junior B. Y. P. U. has grown from 50% to 92% last Sunday based on the Eight point Record System. I was not satisfied with the fifty per cent grade. I got my Junior-Intermediate Training from one of the dearest Leaders in the world and I am trying to be a little like her as a Leader. Two weeks ago I taught the Manual and 33 out of the 36 passed the examination. You should have seen how enthusiastic they were. Our revival meeting is now in progress. There are twelve of my Juniors that are unsaved. We are trying so hard to win them, and my prayer is that they may be, before the close of the meeting.

I am sure I have the four best sponsors in the world, they are so

(Continued on page 16)

Sunday School Department

By H. A. Venable

SUNDAY SCHOOL LESSON August 30, 1925

Paul and the Philippian Jailer Acts 16:19-34

Introduction: Our last lesson told of Paul's arrival at Philippi and the conversion of Lydia, as the first seed won for Christ on the continent of Europe. It was a pleasing story, full of incidents and tranquil movements. The dramatic and tragical elements so prominent in the missionary activities of Paul and his comrades on other fields did not appear. The Jewish element among the population in Philippi was numerically insignificant, without social prestige or commercial influence. Jewish hostility, so easily aroused and so virulent and persistent in other centers was not encountered in this first field of their missionary endeavors on the new continent. How long this pacific condition continued no one can say. These missionary preachers were active in their work and the influence of their labors, permeated the city and increasing numbers assembled daily to hear the message of these Asiatic heralds of a new religion. It is the nature of the Gospel to provoke opposition and inspire conflict. It does not seek peace upon compromise with the world, the flesh and the devil. It gives peace only to men of good will. It does not seek to please the world given over to wrong, but undertakes to make the world right. It covers the whole area of life, engages to right the wrongs of men in all the ways and vocations of life. The spirit of the world is hostile to spirit and purpose and of work of Christianity. The two cannot live on the same field without conflict. Hitherto Paul's presence and preaching brought on conflict in every field in which he labored, and bitter persecution drove Paul from the place to save his own life. Philippi was no exception. Elsewhere his trouble came of the religious hatred and hostility of the Jews, but in Philippi his persecution came of the greed of some rascals who capitalized the misfortunes of a poor, helpless, demoralized creature whom they held in servitude and traded with her on the credulity and superstition of the populace. The frenzied and enslaved creature was a ventriloquist, which invested her with a mysterious sanctity and clothed her deliverance with singular authority. She was a source of great gain to her masters and gave them an almost unlimited influence over the rabble whom they duped of their coin. Her vocation as a teller of fortunes commanded the curiosity of the people and brought large gains to the rascals who exploited her misfortune. She repeatedly harassed Paul as he passed along the street on his way to the place of prayer, and finally cast forth from him the words

which cast out the evil spirit which possessed her: "I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour". (Ver. 18.) Nothing more is said of this dismantled soothsayer. Her masters now occupy the center of the stage and they take immediate steps to avenge themselves upon the man who had put an end to the flow of coin which enriched their coffers. "But when her masters saw that the hope of their gain was gone they laid hold on Paul and Silas and dragged them into the market place before the rulers and when they had brought them unto the magistrates, they said, these men being Jews do exceedingly trouble our city and set forth customs which it is not lawful for us to receive or to observe being Romans". (Vers. 19-21.) These sharp rascals, adept in the practice of demagogery, file their indictment against Paul and Silas on an entirely different ground than that which had provoked the arrest of the accused. They had little hope of success in their prosecution on the charge that Paul had cut off their revenue by restoring a demented and demon possessed girl to a normal condition. They adroitly shift their ground of complaint and file their indictment on the ground that the accused were Jews and disturbers of the peace and dignity of the city, that they were introducing customs which it was not lawful for Romans to receive or observe. These magistrates were quick to suppress any infringement of Roman institutions and the very name of Jew carried with it an opprobrium revolting to the ears of these pompous pretenders to imperial dignity. Special odour attached to the name Jew since Claudius the Emperor had by special edict recently expelled the Jews from the city of Rome. The psychological moment was on, and these accusers were exploiting it to the limit. The rabble of the city rushed to court and with presence, voice, and demeanor, threw the weight of their influence against the prisoners at the bar.

"And the multitude rose up together against them and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them they cast them into prison, charging the jailor to keep them safely. Who having received such a charge cast them into the inner prison, and made their feet fast in the stocks". (Vers. 22-24.) There was no formal trial of the two men. The court assumed they were culprits. The prosecution won the day. Sentence is speedily pronounced. The sentence was severe and brutal. The lictors were ordered to strip the prisoners bare and scourge them, then cast them into prison. The sentence was executed. Paul and Silas were scourged and then turned over to a

heartless jailer to be kept in safety. The brutal jailer was more concerned about his own safety as keeper of the prison than he was the needs and comfort of the prisoners committed to his charge, whose escape would cost him his own life. To guard against all possibility of escape he thrusts Paul and Silas into the inner prison, binds them in chains to walls of the dark dank cell and makes fast their feet in the stocks. The first scene of the drama at Philippi closes with close of the day and the curtain of darkness falls and shuts out for a time the stage and the actors. When the curtain lifts again the hand of God appears in the background and the powers of darkness retire from the stage.

"But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake so that the foundations of the prison house were shaken and immediately all the doors were opened: and every one's bands were loosed". (Vers. 25-26.) Neither the smarting of their wounds nor the uneasy posture of their bodies could fetter their faith, cool the ardor of their devotions and hush their voices of praise and prayer to God. While their fellow prisoners in the neighboring cells, were listening to these notes of praise, behold a rumbling noise and grating sound of creaking walls fell upon their ears, God's hand had touched the foundations of the prison and the quaking earth, threw open wide the doors and tore from the gaping walls the chains which bound the prisoners' limbs. "And the jailer being roused out of sleep, and seeing the prison doors open drew his sword and was about to kill himself, supposing that the prisoners had all escaped". The consternation of the jailer, suddenly awakened from sleep, probably in the upper part of the building drove him to desperation. His experience with criminals justified the assumption that all had escaped. In the face of a situation so appalling he was on the point of seeking refuge from disgrace, or possibly death, by self-destruction. The prisoners had not escaped. The awful catastrophe had paralyzed them with fear. Terror stricken they crouched in their dismantled cells, helpless and hopeless as frantic children. "But Paul cried with a loud voice, saying, do thyself no harm for we are all here". (Ver. 28.) The assuring words of Paul called the jailer back to reason and lifted him to a higher level of thought and interest than that of escaping prisoners, open doors, shattered walls, and escape from disgrace as a Roman and public official. "And he called for lights and sprang in, and trembling for fear fell down before Paul and Silas and brought them out and said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house. And they spoke the word of the Lord unto him with all that were in his house". (Vers. 29-32.) Just what disposition he made of the other prisoners is not related.

His attention was given to Paul and Silas. Their preaching, the notable miracle wrought by Paul, their arrest, the severity of the penalty inflicted upon them, the special charge given him to secure them against all possible escape and the loud voice of Paul, arresting his purpose to destroy himself, reinforced by the earthquake, wrecking the prison, all conspired to center his attention and interest in the two men in the underground cell, whose lacerated forms were in stocks and chains. Besides, he possibly out of mere curiosity, had heard these humble preachers of salvation, whose activities and the content of whose message was the talk of the town and out of the little he knew of them, and the deep sense of the crying need of his own heart came the urgent, appealing, personal question, "What must I do to be saved?" The answer was prompt and full of content which called for exposition and enlargement. "Believe on the Lord Jesus Christ and thou shalt be saved", was a synthetic statement needing to be analyzed and enlarged upon. "And they spoke the word of the Lord unto him, with all that were in his house" must not be detached from the answer, "Believe on the Lord Jesus Christ and thou shalt be saved". The last is an exposition of the first, without the last the Philippian jailer could not have been baptized. May we not say he could not and would not have been saved? I would not say Paul's answer was, "a first aid" service but I would say it was the statement of the equation of salvation, and that the speaking of the "word of the Lord" was a solution, assigning each factor in the equation its due value. This heathen inquirer environed with heathenism, and girted about with ignorance and superstition could not be left to work out the problem for himself. Paul's answer was given in summary statement to the jailer alone, but the exposition was given to him and his household. It was effectual, he and his whole house heard and believed and were baptized immediately. As he was quick to carry out with obedient severity the orders of his superiors to keep these prisoners in safety, he is equally prompt in response to the Spirit and sympathy of the Gospel to administer to their comfort and to make amends for the injury he had inflicted upon them. "And he took them the same hour of the night and washed their stripes; and was baptized, he and all his house immediately". (Ver. 33.) The suffering he had inflicted upon these men touched his heart and afforded an opportunity to exhibit the spirit of his new found Savior and Lord. The lacerated backs of the two prisoners cried out with the voice of Christ, commanding his tender sympathy and gracious service of love. Christ moves the hearts of men to deeds of kindness to those who are suffering and rights the wrongs of those who have fallen the victims of the outrages and cruelties of cruel and brutal men. His spirit prompts his followers to allay the sufferings of humanity and transform the evil circumstances of life which bring

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discomfort, distress and helplessness to men. His kind offices of loving service did not count as an ample evidence of his loyal obedience to the Lord Jesus Christ whom he had trusted as his Savior, but he "was baptized that very hour". The command to be baptized he would neither disregard nor postpone. This duty and privilege of confessing his Lord was too sacred and pressing to be set aside by him and his household, for one hour. It was too significant of meaning to be displaced by any other service of loving kindness and tender sympathy. Paul was not of the modern type of evangelizing. He preached baptism as the divinely appointed method of confessing Christ. He did not count his conversion by the number holding up their hands, rising to their feet or writing the names on a card. He did not leave off preaching because it belonged to the category of denominational doctrines to be avoided as a non-essential and offensive to many of his hearers. He did not shun the whole Gospel lest he drive away some of his hearers.

Again the believing jailer believed Jesus Christ was Lord of circumstances and he had no hesitancy in carrying out the spirit of his Lord, even in the doing of the perilous and forbidden thing in keeping these two noted prisoners in safety. He was obedient to the manifest will of his gracious Lord. "He brought them up into his house and set food before them and rejoiced greatly with all his house having believed in God". (Ver. 34.) What a wonderful night was that within and about the Philippian jail. The quaking earth, the prison dismantled, the Gospel preached, the conversion of a heathen household, putting on Christ in Baptism, an exhibition of Christly sympathy and loving service to suffering and helpless men, fellowship in serving food to the weakened and well-nigh exhausted men, the victims of an outrageous and atrocious perversion of justice and the joy which came as the crowning act in the dramatic scenes of that memorable night in Philippi. These scenes serve to render the introduction of the Gospel into Europe, one of age-long interest and world-wide influence in the annals of human history and human destiny.

PREACHER'S GOOD NAME

By Jennie N. Standifer

His real name was Jeremiah Jones, but when his father, who was a preacher, died, his mother decided to call him Preacher. It would remind him of what he was going to grow up to be, she explained. She took in washing, and twelve-year-old Preacher carried the clothes back and forth to patrons, before and after school hours.

One afternoon the little colored boy went to Mrs. Weston's boarding house to deliver laundry to a young Mr. Drane, who, with his mother, was wintering in Florida. There was something the matter with the young man's feet, and Preacher felt very sorry for him being so helpless.

"Could you take my coat to Sam

Thomas' Pressing Shop?" asked Mr. Drane as he paid the laundry bill.

"Sho' can sah," replied Preacher, "but Sam Thomas is a cullud man."

"I know,—but he has a number of white patrons. Give him this note and money, and take this for your trouble."

"Thankee, sah," grinned Preacher as he pocketed the quarter.

"Tell Sam you will bring the coat back to me early in the morning. If he sends a box or package—be sure you handle it carefully."

"Yas sah."

Preacher was by the back porch when Mrs. Weston called:

"Wait, Preacher! Here is a bundle of clothes for your little sisters, and some story papers for you. There is a story about a colored boy who was so honest and trustworthy everybody respected him. He made me think of you. It's great to have a good name, Preacher."

"Yas'm. Thankee."

That was the beginning of prosperity for Preacher. Several times every week he carried clothing from Mr. Drane to the pressing shop, and returned with a mysterious package. He received generous tips from Mr. Drane. Sam began to send the boy on other errands. He carried clothing to hotels and boarding houses, with packages without number. He was so busy that he had no time after school to help his mother, but the pay was good, and she did not complain.

One afternoon in March, Preacher brought Mr. Drane's pressed suit, and the usual sealed package. He heard voices in the young man's room and sat down on the steps to wait until the visitor left. From Mrs. Weston's sitting room he heard Mrs. Drane say:

"My son is growing worse, and I believe he gets liquor that the doctor knows nothing about. Do you think that little negro boy could be bringing more than clothes from the pressing shop?"

"Who, Preacher? No indeed. That boy is as good as gold. He would not do a dishonorable thing or help a blind tiger for—"

Preacher realized he was an eavesdropper, and hearing the man leaving Mr. Drane's room, he hurried to deliver the clothes.

"I want you to take a note to Sam and do just what he tells you," said Mr. Drane.

"Yas sah," promised Preacher.

The note was written and the boy hastened with it to the pressing shop.

"You gotta go fishin' down the river, Preacher," said Sam.

"I don't wanna go," objected the boy.

"You gotta go, sonny. It's jes' a li'l present for Mr. Drane what's been drapped into the river at the railroad bridge, and I'll pay you a dollar for the trip. I'll 'phone Buddy Johnson to be down at the end of Oak street in his boat, and you can git right in, and he will tend to the fishin'."

Buddy was waiting for Preacher when he reached the river. The two soon paddled down the stream to the bridge. The boy watched with open mouth as the man took a big

hook from a basket and began to drag it up and down the river near the bank. In a few minutes he pulled up a gunny-sack, and took from it a brown jug, which he hid in the basket under a meal bag.

"You open your mouth 'bout this nigger," he warned, "and you won't even be a grease spot."

It was after sun down when the boat landed at the foot of Oak street. Preacher was told to hurry with the basket to the pressing shop. He started off briskly, but the jug was heavy, and he stopped at a corner to rest. Policeman Conn and a strange man came out of a restaurant near by, and the stranger asked:

"Got fish to sell, boy?"

"Naw sah," stammered Preacher. "Will you let me see what is in your basket?"

The boy hesitated, and Mr. Conn said gruffly:

"Open that basket, Preacher."

The boy was mortally afraid of a policeman. He felt vaguely that something was wrong, although he had tried to do right. He lifted the cloth from the basket, and revealed the jug.

The strange man laughed and asked:

"Where did you get it?"

"Buddy Johnson fished it outen the river by the railroad bridge."

"Where are you taking it?"

"To Sam Thomas' Shop."

"What is in that jug?"

"I dunno, sah."

"Now, look here, boy—if you are trying to deceive us—"

"Preacher wouldn't do that," declared the policeman. He has a good name. Take your basket on to the shop, boy."

Ten minutes later Preacher had delivered the basket to Sam, and it was being hidden in a bundle of clothes, when the door burst open and Policeman Conn and the stranger entered. Sam started for a side door, but was met by two officers on the steps.

"You can go home, Preacher," said the policeman, "but mind you are at the Mayor's office at nine o'clock tomorrow morning. You are to be our star witness."

"Buddy say he make me a grease spot if I tell," sobbed Preacher.

"Buddy is in jail. We've been watching, boy, and found out they have been using you and your good name to carry on this blind tiger. We are going to use your good reputation to send Sam and his gang to a place where they will be forced to obey the law. After the trial you may come around to my house and I will give you a worth-while job, which will not hurt your good name, Preacher."

MANSFIELD, LA.

The Sixth Annual Tabernacle Meeting for the Grand Cane Asso-

ciation held under the auspices of the First Baptist Church, Mansfield, was terminated Sunday night, the 16th, when a crowd of some 3,000 people gathered to hear the final sermon of the series by Rev. H. R. Holcomb and participate in the service.

The average attendance at all services probably ran higher than in any of the preceding five meetings; although the weather was torrid the afternoon talks by Brother Holcomb on the general subject of the Gospel of the Stars were attended by big crowds.

The congregational singing and special music by the choir of two hundred voices under the direction of Lawrence C. Riley contributed immensely toward the success of the meetings.

The First Baptist Church, Mansfield, has for some time been definitely committed to the operation of the so-called institutional plan and the facilities of the large building, which houses the general activities of the church, two blocks from the tabernacle, were fully utilized during the revival. Rest rooms were provided for ladies and elderly people; a nursery competently handled and a children's story hour during the late afternoons in charge of about fifteen teachers from the Primary and Beginners Department of the Sunday School were used largely by the crowd. Many prayer meetings and conferences were held in other rooms of the building; a men's prayer meeting at 6:30 A. M. was blessed with definite results.

The consensus of opinion among Baptist people of the entire parish is to the effect that this meeting was one of the most satisfactory and beneficial in definite spiritual results that has ever been held here.

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8

SOME MEETINGS

The meeting at Johnston Station, Pike County, began the 2nd Sunday in July, Brother J. H. Lane doing the preaching. Fine interest, a great revival and the church greatly revived. Fifteen were added to the church. Brother Lane was at his best.

We were at Friendship, Pike County, the 3rd Sunday. Brother J. J. Mayfield came to our help Monday and preached through Thursday, bringing us some great Gospel messages, resulting in 33 additions, mostly by baptism.

The meeting at Gum Grove, Lincoln County, followed on the 4th Sunday in July. Brother John Sproles did the preaching. Good preaching, good interest and the church greatly revived. Eight were received for baptism. Brother Sproles is a splendid young preacher and was invited back.

BETHEL MEETING, YALOBUSHA COUNTY

The revival meeting began at Bethel the second Sunday in August and closed the following Friday night. Brother Barnhill of Memphis did the preaching, and did it splendidly. He is a great expounder of the Gospel truths, and a great denouncer of sin. The people of this place esteem and appreciate him very much.

The visible results of the meeting were 15 additions, 8 of whom were for baptism, and the church greatly revived.

To God be the glory, for these blessings.

—Vera Williams.

UNION REVIVAL, PERRY COUNTY, MISS.

It was the writer's privilege and pleasure to do the preaching in this revival, which began June 25th and continued up to July 4th.

We had large congregations at each morning service and overflowing crowds at evening services. Now we had some Bible reading and Scripture quotations during this meeting, 5,000 chapters read and 3,000 verses of Scripture quoted. We had 14 accessions to the church, 9 of which were for baptism. Rev. J. J. Hedgepeth is pastor. His people all love him and he knows how to handle his folks. Brother Hedgepeth is doing a good work in that part of Mississippi and he is a fine fellow to work with in the Lord's vineyard.

I have revivals running right up into October and I appeal to the Baptist brotherhood to pray for me.

Your humble co-worker in His Kingdom,

—A. J. Linton.

LIVE CREEK

Our meeting at Live Creek beginning Saturday before second Sunday in August, closed following Friday. The preaching after Sunday was done by J. L. Boyd. All

enjoyed his preaching. The church invited him back next year and paid him well and remembered their pastor and paid the singer well. The song services were led by Brother Moody Purvis. He is a good singer and leader. We had a good revival and 14 additions to the church, 9 baptized and 5 by letter. It was a good meeting, the Lord be praised.

—D. W. Moulder.

THE BAPTIST GOSPEL TENT IN LOWNDES COUNTY

By J. D. Franks

I have just closed my fifth meeting in Lowndes County under the Baptist Gospel Tent, which rounded out eight consecutive weeks of revival meeting work. The first meeting was held in the southern part of the city of Columbus, the section of the city farthest removed from the churches; the second at Kolola Springs, a place somewhat famous a few years ago as a watering place but now simply a good place to spend a few days camping, or for a picnic or a revival meeting; the third in the fine oak grove on New Salem Church grounds; the fourth in the Mt. Vernon school community on the very site of the old Lebanon Church, (a Primitive Baptist Church now defunct); the fifth in the prairie section of the county at the intersection of three highways and near the Prairie Consolidated School, a site commonly designated as the Flag Pole.

These meetings everywhere were well attended. The people took a hearty interest in them, assuming as much responsibility for them as if they had invited them to be held, which they did not do. We sought the invitation and secured it, or rather their permission to come. The total result of the five meetings, so far as additions to the churches is concerned, was seventy-six additions to six Baptist churches, sixty-two upon profession of faith and baptism. Many people were reached and saved who had not attended a church service in years. The communities have all asked for

another meeting next year, besides other communities in addition have asked for the tent meeting. All-in-all the experiment has turned out very gratifyingly to us.

The committee of men from the First Baptist Church of Columbus who voluntarily underwrote the entire expenses of the tent equipment and pledged themselves to back the meetings in every other way possible have not failed to do what they promised. Some of them have attended nearly every service. They are delighted in the outcome of their venture. Our B. Y. P. U.'s have supplied the pianists; our church choir much of the special music. We are looking forward to a better planned and a more wisely executed Baptist Gospel Tent Campaign next summer.

A lawyer was arguing with a physician over the relative merits of their respective professions.

"I don't say that all lawyers are villains," said the doctor, "but you'll have to admit that your profession doesn't make angels of men."

"No," retorted the lawyer, "you doctors certainly have the best of us there."

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East Mississippi Department

By R. L. Breland

New Hope

One of the most far-reaching and powerful meetings that I have witnessed for some time closed with New Hope Church, Yalobusha County, the third Sunday in August. It continued for eight days, congregations were large, the church was active, the Spirit was present in power and great results followed.

The last night of the meeting was one of the most powerful demonstrations of the presence of God I have ever experienced. The whole audience seemed to be under the power of the Spirit during the sermon and at the close ten grown men and women, most of them heads of families, stepped boldly out and confessed Christ and joined the church. Strong men and women trembled and wept under the Spirit's power.

There were 25 additions to the church, 21 by baptism. Among those baptized were three men and their wives, and there were six other heads of families. The master of the Masonic lodge and a member of the board of supervisors were among the number baptized.

The church seemed greatly revived. The pastor was not present, to the regret of all, and will not continue the work longer. The writer has been asked to give the church a week-time appointment until a pastor can be secured.

Brother J. W. Criss, one of Coffeeville's deacons, was in the meeting much of the time and added much to it. To God be all the glory, praise and honor forever, for He alone gave the victory.

Notes and Comments

The secular papers report that Brother Omri Romine was recently ordained to the ministry by Tate Street Baptist Church of Corinth.

It is reported that the fifth Sunday meeting of Yalobusha Association will be held with Wayside Church near Scobey.

The editor of the Commercial Appeal, though a Catholic, must have some religion, for his two editorials last Sunday, one on "Good Manners" and the other on "Strap Oil"—were to the point.

There is but little doubt in my mind that all this evolution infidelity, laxity of morals and crimes are but the beginning of the end. The anti-Christ and man of sin may be looked for any day.

The revival is in progress at Scobey at this writing. Congregations good and outlook hopeful.

The meeting is in progress at Hope, Neshoba County, this week, Rev. D. A. McCall preaching. He will be at Coldwater, the same coun-

ty, next week. Pray for these meetings.

Scobey

The writer closed a six days meeting with Scobey Church, Yalobusha County, the 21st inst. This good little church has not had regular services since the death of Dr. I. P. Trotter, who was serving there at the time. The writer has been giving an evening service there when possible.

Very good congregations attended the services. The people seemed to enjoy the feeble efforts of the preacher. Five signified a desire to unite with the church by baptism and will be baptized in September.

All sorts of professed Christians live at Scobey: Catholics, Campbellites, Methodists, Presbyterians, Holy Rollers, United Brethren and Nothingists. So it is a complicated affair to deal with, but the only thing to do there as elsewhere is to preach the Gospel in love. That always wins.

This church is looking about for a pastor and it is hoped that one will soon be found. Some of God's true servants live up there—mostly Godly women—and a good work can be done there with the proper effort. It is not an easy task, however. Brother W. J. Harvey, the blind preacher, was with us the last night.

Notes and Comments

Rev. J. E. McCraw held a great meeting at Pearl Valley, Neshoba County, last week. There were 18 additions by baptism. He was called to pastor the church.

Elder Jas. W. Jones of near Philadelphia has been in the hospital recently. We are glad to learn he is improving. May he soon be well again.

Elder J. F. Mitchell is giving up his pastoral work at Vardaman and field there soon. He is a fine preacher and pastor and it is hoped that some good field will put him to work at once. He has completely regained his health.

The new church building at Calhoun City is progressing nicely. It is to be a magnificent structure, when completed. Pastor Weaver and his flock are rejoicing.

The New Testament teaches that baptism is a symbol (picture) of the burial and resurrection of Jesus Christ, and is an expression of our faith in that event. A baptism that does not bury and resurrect in symbol leaves Christ unburied and unresurrected—still a dead Christ in so far as the symbol sets him forth. I serve a resurrected and living Christ.

Mrs. D. D. Wilkins

This good woman died at Mont-eagle, Tenn., August 18, 1925. She was 80 years old and one of the most consecrated women I ever knew. She was a member of Duck Hill Baptist Church. She was buried there August 19th, Dr. M. O. Patterson officiating, assisted by the

pastor. She leaves a goodly heritage in the splendid children she has reared. May the Lord bless and comfort them. —R. L. B.

A Negro preacher was in the habit of going to hear some great white preacher and taking up the big words that he heard. On one occasion the big preacher used the word "procrastination," and the Negro used the word a number of times in his next sermon to his own people. After the sermon one of the deacons said to him: 'Pahson, Ah heard yo' usin' de word procrastination,' and he replied: 'Yes, Brudder Mose, dat am one of de fundamental principles of de Baptists.'—Exchange.

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2. The members of the church manifested great spiritual rejuvenation.
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4. There were 36 additions to the church, of which 16 were by baptism, and 20 were by letter and restoration.

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5. The visiting minister, Rev. J. H. Hooks of Belzoni, Miss., favored us with a series of interesting, effective, far-reaching sermons.

6. Excellent singing was enjoyed under the able leadership of Brother O. C. James.

7. The pastor, Rev. B. B. Coke of Mt. Hermon, La., has received many complimentary remarks from his friends, because of his selecting such excellent assistance, and bringing the meeting to such a successful close.

Yours very truly,

—Henry E. Hopper,

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Southern Desk Co., Hickory, N.C.



CLARKE COLLEGE NEWS

The next session of Clarke College opens September 8, with prospects for the largest attendance in the entire history of the school. More rooms are reserved at present than have been reserved during any previous summer. Students have made reservations from practically every section of the state and also from several neighboring states.

The summer school which closed August 15 was very successful. The enrollment, which reached the hundred fifty mark, surpassed any previous enrollment. Instead of attending the regular summer normals, a large number of teachers are availing themselves of the opportunity to take college credit work, and at the same time get their license renewed.

The faculty has been both strengthened and enlarged for the coming session and consists of the following: H. T. McLaurin, President; M. C. McDaniel, Vice-President, Modern Language and Philosophy; Dr. R. A. Venable, Bible; T. J. Farr, English and Education; H. A. Miley, Science and Mathematics; R. L. Lambrigt, History and Athletics; C. S. Moulter, Hall Teacher; Miss Virginia Hines, English and Latin; Miss Thelma Batson, Piano and Voice; Miss Belle Naul, Expression; Mrs. J. J. Brown, Commercial Department; Mrs. H. T. McLaurin, Lady Principal and Christian Pedagogy; Mrs. P. G. Griffin, Matron Girls Industrial Home; Mrs. Lynn D. Spight, Matron and Dietician.

Clarke College offers four years of accredited high school work and two years of standard college work. The College Accrediting Committee, visited Clarke College during the past session and recommended that Clarke College be recognized as a standard Junior College.

There are numerous advantages offered at Clarke College that are appealing to a large number of parents and pupils—being a Junior College, every student can receive personal attention, not only in the classroom but on the campus as well. The splendid college spirit is unsurpassed. The best moral and religious influences are found; being co-educational, brothers and sisters can attend school together; the teachers live in the dormitories with the students and are a great help to the students; the college is located in a splendid town noted for its health and hospitality. The college has a pretty campus of over a hundred acres, which gives ample space for athletics and sports. By the opening of school paved sidewalks will connect the campus with the town. Expenses at Clarke College are very reasonable, especially when compared with the superior advantages offered.

The handsome new administration building which was erected during last session will be well equipped this session. This building meets a long felt need and will make possible the doing of the most effective work.

Any student who is interested,

should write at once for reservations.

—T. J. Farr.

LUCIEN

Lucien Baptist Church has just brought to a close the greatest religious revival of its history, when on Sunday night, August 16th, Rev. Jewel Kyzar, pastor, assisted by W. W. Kyzar, state evangelist, and M. E. Perry, singer, counted a total of 49 additions to the church in the course of one short week's time. The marvelous thing concerning this meeting was that 44 of the 49 were for baptism, one reclaimed; three out of the number for baptism came from other denominations and two came through a profession of faith and baptism although they had been members of the church for a number of years. Their statement was that they felt they had never been saved and wanted to get the joy and satisfaction that comes to one who is absolutely sure.

The meeting in Lucien began in the church house but at the close of Sunday night's service, the first day of the meeting, it was seen that a larger place would have to be provided. The State Board tent was put into service and on the first night of its use there was about 800 people present. From then on to the close the congregation numbered around 1,000 people. The best of order was reported and a county wide revival was experienced. People came from above Brookhaven and below Quentin nightly, some driving as far as 25 miles each night. The Lord blessed with the weather He gave and with the souls saved. The people of Lucien, as a whole, regardless of denomination, stood as one man, at the close of the meeting, indicating that they would like to have these brethren back in another meeting next year. This will be taken up with the State Board and probably arrangements to this end will be completed.

These men are to be in a meeting in Grenada and Holcomb beginning the 23rd and it is rumored that the tent will not take care of the people that are planning on attending the campaign. If not seats will be thrown about the canvass and the hill side will be covered with the overflow crowd.

Only a few dates remain open in which the services of these men can be secured, during the fall of the year and if any church desires to use them they may do so by writing Dr. R. B. Gunter.

Rev. Jewel Kyzar, cousin to the evangelist, is a young man in the Lord's work but is doing a great piece of work in Lucien. His services are very much in demand, both as an evangelist through the summer and in his pastoral work. May the Lord continue to bless and lead him in the work he is called to do. His baptismal service Sunday afternoon, where some four or five hundred gathered to see over 40 candidates baptized, was one of the most beautiful and symbolic the people had ever witnessed.

—By R. E. Porter.

S. S. HEAD ASKS SONG

W. Fred Long, superintendent of the State Sunday School Association, wants someone to write a song for the "Golden Jubilee" convention of the association, to be held in Jackson next year.

Mr. Long, in fact, has written three verses of a proposed song, and wants someone to either revise his words and set them to music, or to write their own words and music.

The song suggested by Mr. Long follows:

I

Fifty years the Savior leads us,
In our Magnolia State so grand,
Sunday Schools have grown and flourished,

There is no better land.
Praise the Lord, ye loyal worker,
Spend much time on bended knee,
Mississippi must move forward
At this Golden Jubilee.

II

All our faithful Christian workers
Now rejoice together here,
Every county represented,
We have come from far and near.
Many times our souls grow weary,
And our way we scarce could see,
Strength and light the Lord doth give us
At this Golden Jubilee.

III

Let us thank our Heavenly Father
For this guidance and his care;
As we go from this convention,
Give its message everywhere.
Tell your school about it
Use your notes and helpful be
You are made a "fount of blessing"
At this "Golden Jubilee."

REVIVAL SERVICES AT PLEASANT VALLEY CHURCH

A very successful revival meeting was held in the Pleasant Valley Church at Chesterville, Mississippi, beginning August 6th and closing August 16th. Dr. D. I. Purser, Jr., pastor of the First Baptist Church in Tupelo, who is also the temporary pastor of this church, did the preaching. His wonderful messages were enjoyed by the large crowds who attended and twenty-one were added to the church, twelve by baptism and nine by letter. Mrs. Nellie Reynolds of Tupelo was a great help during the meeting as a personal worker.

—Reporter.

PHILADELPHIA

I had the pleasure of preaching for the good people of Philadelphia, Miss., Sunday, August 16th. Glad to say that he had good houses morning and night. The new building is going right up, and they will soon be in the new church; that is they hope to have it ready by the first of October. The pastor has been away for some time, his health being bad, but he will come home this week, and the church is looking forward with much pleasure to his coming. It makes me feel good to see that new building going up, for that means that Baptist stock will go up also.

Yours in the work,

—T. J. Latimer.

IN MEMORIAM

Rev. W. J. McPhail Called to His Reward

Early Thursday morning, July 9, 1925 A. D., passed away at his home, at Kosciusko, Mississippi.

He is survived by his wife, seven children: Mrs. J. A. Phillips, Mrs. G. C. Armstrong, Mrs. L. E. Dollarhite, Miss Mattie McPhail, Miss Ruth McPhail, Miss Jessie McPhail and Mr. Robert McPhail, and one brother, Rev. T. J. McPhail, Slate Springs, Mississippi.

The deceased was born at Slate Springs, Miss., September 5, 1855. He was baptized into the fellowship of Pleasant Hill Baptist Church in the twenty-seventh year of his life. He answered God's call to the Christian ministry A. D. 1905. From the beginning, he lived a life of devotion and loyalty to his Lord and his Cause, even until death.

His life was one worthy of emulation. Though gone from us in person, his sainted memory shall ever be fresh with us.

Beloved family, whom we love, trust in the Lord. He will give you strength to overcome your griefs.

Written by two fellow-soldiers who loved him and you,

J. W. White,
J. G. Cooke.

Obituary

On August 7, Mrs. Margaret Bass, of Bassfield, one of the oldest and best loved mothers of this section, breathed her last. She was born August 18, 1836, and lacked but a few days being 89 years of age. She gave her young husband to the "Lost Cause", he having been killed in one of the hardest-fought battles of the war, while she with Spartan heroism faced the future with five children to rear. This trust she carried out with devotion and fidelity. Her children made citizens who were noted for their integrity and service. They were W. S., A. E., J. Q., Mrs. B. G. Burkett, all now dead, and Mrs. M. M. Burkett, the only living child. She leaves but one brother, the venerable S. J. Harper, soldier and citizen. Grandmother united with Old Ebenezer Church in 1862 and lived a long and consecrated life and died with her faith growing brighter as the years rolled away.

—A Friend.

In Memoriam

The subject of this sketch, Mrs. J. B. Bishop, the daughter of Mr. and Mrs. William Thurman, was born on St. Valentine's day, 1882. She grew into young womanhood at old Westville, the then county seat; and was married to J. B. Bishop on August 12th, 1903, at the Baptist church in that little town by Rev. Wayne Sutton.

She joined the Baptist church in her young girlhood, and remained a member thereof, and consistent Christian until the day of her death.

She was member of the order of Eastern Star, having served as Worthy Matron of the local chapter for a number of years.

She and her husband spent a little

more than twenty-one years of blissful married life in their little home at Pinola.

There were born to them seven children, five boys, the youngest being three days old at her death, and the oldest having preceded her to the heavenly land several years ago; and two girls, aged thirteen and eleven years.

No one knows a wife better than a husband. She expressed herself time upon time that she was ready and willing to go without a moment's warning; and while the dark shadows covered the earth on the night of March 9th last, with her husband and children standing around her bedside, whose arms were too short to save her, her sweet spirit passed out and up to Him who gave it.

Her greatest delight on earth was to make home beautiful and happy for husband and children; and to so rear her family that they would make God fearing men and women.

On March 11th, we laid her body tenderly away in the Pinola cemetery, and we know, if one knows anything not seen with the human eye, that she is at rest with her Redeemer; and with that great consolation treasured up in our hearts, we shall strive to meet her on that morning of the glorious resurrection. One who has never suffered such an irreparable loss cannot understand the utter desolation of heart and mind that comes to husband and children during such trials.

She left surviving her, her aged mother, four sisters and seven brothers, she being the first of a family of twelve children to pass over, and a host of kindred and friends to mourn her going away.

Her memory shall remain with us like a benediction.

The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

—Husband and Children.

Obituary

This morning at 1 o'clock our grandson, aged 14, passed over the river into eternal youth. He was prompt at Sunday School, stayed for church. On being asked why do you learn so many verses, he replied, I expect to be a preacher and I must know the Bible.

Dr. D. I. Purser, the Tupelo pastor, on baptizing him, remarked: "Luther Rice, you bear the name of a great preacher. May you be made one." Then "buried him with Christ in baptism".

We his grandparents are too feeble to go from Jonesboro to Tupelo for the funeral. L. R. Burress, Jr., is the son of Boyce and Cora Burress of Tupelo, Miss. They have two children remaining for their comfort and care, Jesse William and Annie Bell. May all humbly say "The Lord giveth, and the Lord taketh away: Blessed be the name of the Lord." The departed one can't come back to us, but we can go to him, saved by grace through faith in Him who saves.

"Ere long will death unloose our chains,

And bid us, Savior, come to Thee,
The happiest hour that time retains,
Is that which sets the spirit free.

"Then clasped in the Savior's victorious arms,
Chased away are unbelieving fears,
And looking on His deserted grave
We doubt no more His power to save."

—L. R. and A. B. Burress,
Grandparents.

SENATOBIA

Rev. C. M. Crosswy preached his first sermon following his call here Sunday morning and made a splendid impression. All churches gave way and Sunday night the large auditorium of the Baptist Church was filled.

He is an eloquent preacher and a man of rare sincerity from our observation and we feel sure will rapidly win the love of our people.

Accompanied by his wife and four sons, Vinson, Harold, Carey and David, they arrived here last Wednesday night. They found the pantry of the Pastorium amply stocked with good things, due to the thoughtfulness of the ladies of his church.

Rev. Crosswy is a native of Springfield, Tenn. He graduated from the Southwestern Baptist Theological Seminary ten years ago and has served as pastor of a large church in Fort Worth, Texas, and at Marlow, Okla., staying five years at each place.—Tate County Democrat.

SCOTLAND

This church, about three miles south of Winona, Montgomery County, is quite an old church. The writer attended protracted meetings there more than sixty years ago. The membership has always been a consecrated band of Christian workers.

The older men and women who formerly constituted this church have nearly all gone on to their reward, but the younger generation is still carrying on the work their fathers began.

It has been their custom for years to call the same pastor who served our Winona Church, having their services, both Sunday School and preaching in the afternoon.

Rev. V. E. Boston is now their pastor and the kingdom work of the Lord is making wonderful progress under his leadership.

Last year a new church house was built, and just recently all needed Sunday School rooms and other improvements have been added, and a piano bought. These improvements have added much to the looks of the church, and will give material comfort to the worshippers.

The pastor has just closed the annual series of meetings with this church. He was very ably assisted by Rev. J. M. Metts the beloved pastor of the Durant Church, with young Brother Landrum leading the singing.

The preaching, singing and work-

ing have all been of the best, much to the building up of the faith of the membership and to the glory of God.

There were 15 conversions, many lukewarm members revived, and others received by letter, and the entire community made to rejoice, and the pastor's heart made glad.

Mr. Harry L. Watts, teacher of the "Men's Bible Class" of the Wi-

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

church comfort

FIRST NATIONAL BANK
Greenville, S. C.

Mar. 30, 1924.

Moncrief Furnace Co.

Atlanta, Ga.

Gentlemen:
It gives us pleasure to say that the heating and ventilating plant which you installed in our new church at Taylors last Fall has given entire satisfaction.

We have had a great deal of experience with stoves as well as steam heat. Your system is most economical in the use of coal, and keeps the building comfortable.

Yours very truly,
(Signed) Alfred C. Taylor,
For the Committee.

Year 'round comfort is the happy lot of the congregation which gathers in a church heated and ventilated by the Moncrief Fan Blast System.

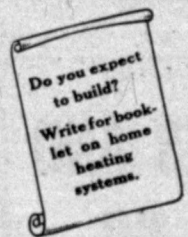
In the winter the church is warm and cheery 1½ hours after the fire is lighted.

In the summer a giant fan keeps cool, sweet fresh air in constant circulation through the building.

Free, Scientific Engineering Service

For one purpose—to serve your church—we operate a FREE CHURCH SERVICE DEPARTMENT. Authorities on church heating and ventilation are in charge. These experts have saved other churches thousands of dollars. They will help your church cut its building costs by designing a scientific and economical heating and ventilating system. Surely if you are at all interested in saving your church money you will write for full information about this Free Service.

Address L. F. Kent, Director of Church Service Department.



Moncrief Furnace Co.
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Can You Sell Merit?

There is great merit in Life Insurance. There is extraordinary merit in the policies issued by The Ohio National Life. We want meritorious men and women as both General and Special Agents in North and South Carolina and Georgia. We also want local agents—men and women—in Florida, Arkansas, Mississippi and Tennessee. Capable school teachers will find the work especially attractive and lucrative. If you possess character and industry send in your references.

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I enclose references, and would like to discuss agency contract.

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Blue Mountain College

FOR WOMEN

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is a ready being raised.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all the public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of voice culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free-stone water on our seventy acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.
Fifty-third annual session opens September 16th, 1925. Send for new catalogue.

LAWRENCE T. LOWREY, Ph.D., President,
Blue Mountain, Mississippi

ona Church, also teacher of a class of men in the Scotland Church, and Miss Minnie Skelton is the efficient teacher of the women.

We point to this church as an example to our rural churches, showing what can be done in the country to more thoroughly carry on the work of the Master.

—Mrs. Ida Barlow Trotter,
Reporter for Winona Church.

COUNTIES FROM WHICH WE HAVE NOT HEARD CONCERNING THE DATES OF THEIR ASSOCIATIONAL MEETINGS

Itawamba
Madison
Pearl Valley
Prentiss
Sunflower
Union
Webster

GAINED 34 POUNDS By H. F. Vermillion

About four months ago a mother brought her 17 year old daughter to me and the girl looked terribly emaciated and was nervous and hollow chested. I feared she was too far advanced to get well of tuberculosis. But we placed her in the Baptist Sanatorium here at El Paso and kept her four months. At the end of that time she had gained 34 pounds and no one by looking at her would have recognized her as the same girl.

She is not entirely well but has gone to her State Sanatorium to complete her cure. She probably would have died in a few months had she remained in her home in Dallas. She is now a beaming, happy young woman full of life and hope.

El Paso, Teas.

DOCTOR WILKES INTERESTED NOW By H. F. Vermillion

Dr. B. A. Wilkes, President of Southern Baptist Hospital Association and Superintendent of Missouri Baptist sanitarium at St. Louis, is more interested in the Baptist Sanatorium for Tuberculosis at El Paso, Texas, than ever before. One of his student nurses is a patient at the El Paso Sanatorium and is rapidly improving.

Dr. Wilkes recently wrote us saying, "We are delighted at the progress she is making in your good care and will rejoice here in her recovery if such can be made."

"I am going to interest myself in all the tubercular cases that come under my observation in getting them to our Baptist Sanatorium for treatment. I have always been interested in all our institutions and this case has brought me into more intimate relation with your institution than ever before and I assure you if there is anything I can do at any time for the advancement of your work, I shall be glad to do my part."

I am wondering if there are not many doctors, ministers and others who know of beginning cases of tuberculosis that could be induced to

(Continued from page 9)

willing and ready to work, and Mr. Dean is a splendid Director. We are so glad to have him as Director of our B. Y. P. U. work. We covet your prayers that we may be all that Jesus wants us to be.

—Bernice Dupree, Brookhaven.

come to our Baptist Sanatorium now. Too often people wait until a patient has exhausted his physical strength and financial resources before seeking our help.

We secure an arrest of tuberculosis in practically every beginning case, but we can seldom restore a far advanced case.

El Paso, Teas.

I have a year's leave of absence from Washington and Lee University and shall spend the time here with my eldest son and give some advanced courses in the University of Southern California. Dr. Lowery, who has gone from this institution to the Presidency of Blue Mountain College, leaves a most enviable reputation behind him.

We made the trip across the continent from Washington, D. C., in less than 12 driving days, though we were on the road 14 days, counting Sundays. This is our fifth auto trip across and my family will verify my statement that this is the most

delightful way to travel. We were disappointed to learn when we reached Los Vegas, New Mexico, that my former pupil, Rev. N. A. Moore, had just left for a month's vacation in Mississippi.

I expect to go across the border for a deer hunt in Old Mexico next week.

Yours very truly,

—Franklin L. Riley.

CLEAR CREEK MEETING

This church at Puckett, Rankin County, embraced third Sunday in August, lasted 7 days, preaching done by Brother J. L. Boyd. Many said they never heard greater preaching. The church paid him more than they ever paid any one for a meeting, they paid him \$102.65. We had 24 members, 13 baptized, 11 by letter, 6 of the school teachers joined by letter and all went to work. They have one of the best country schools in the state at Puckett, eleven teachers, all Christians and great church workers. We had a great meeting, all left happy. We reached the mountain top the last day, our old folks service.

—D. W. Moulder.

Lady: "Does that parrot swear?"

Sailor: "A little, but he never drinks or gambles."

The orderly officer was making his rounds.

"Halt!" cried the sentry. "Who goes there?"

"Orderly officer."

"Advance, orderly officer."

He began to advance.

"Halt!" cried the sentry again.

He halted.

"Look here", he said, "this is the second time you've halted me."

"Yes, sir", said the sentry. "I was told to shout 'Halt!' three times and then shoot."

They were sitting on the piazza of a summer hotel, swapping stories. "Ever hear this one?" asked the dark young man. "A dog was tied to a rope fourteen feet long. Twenty feet away was a fat, juicy bone. How did the dog get to the bone?"

"Oh, that's an old gag", said his companion. "You want me to say, 'I give it up', and then you'll say, 'That's what the other cur did.'"

"No, you're wrong, for the dog got the bone."

"Well, how did he get it?"

"Why, the other end of the rope was not tied."

Christopher—"Well, how'd you find yourself this morning?" Marlowe—"Oh, I just opened my eyes and there I was."—Virginia Reel.

YES AND NO

By Rev. A. P.
Humdinger

Now that the monkey has got his share of publicity I see in the Record where the brethren are trying to give the fox hounds a taste of the printed page. Or is it the fox they are paying? He at least has a tail that would look good in print.

A feller said to me the other day, "Why don't the Baptist Record send your paper on for a few months after the subscription expires and give a feller a chance to git the money up?" And I says to him, "Because it costs them more to send the paper on credit than it does for you to pay in advance. There's the postage and letters and time it takes to collect that back money. Besides the Baptist Record ain't no millionaire itself. If you can't spare \$2.00 for something you're gittin' how do you expect the Record to be able to spend the same amount of money to give it away. Besides there are hundreds of fellers jest like you and this would necessitate a large sum of money to operate the Record."

I figger this way—if a feller aint got no sense folks will find it out quick enough without him talking about things he don't feel interested in.

Actual work is what counts in the pasterate. If you ain't working and your sheep ain't working, very likely you are all goats anyway.

BUT WILL THEY?

Off hand we should say we do not know. But upon reflecting we would say we hope so. We are talking about human nature, business and the Record. Here's what we are saying and we don't know for sure:

1. Churches with the Record in the budget and the treasurers forgetting to remit. We try to do our part. We mail bills out promptly on the first of each month for the cost of the Record for that month. If you do not remit by the 15th of the month, at considerable trouble we go to the books and look you up and send you another notice. If you fail to remit during the month the Record is stopped. This is sensible. We must keep the Record on a business basis. If your church won't send the money after a month, it is folly to run the Record in debt mailing out unpaid papers. For you can see if you do not have the money or interest in the work to the extent that you will pay for the Record, then you do not have it in your other pocket on the other side of your denominational pants to pay a deficit in the operation of the Record. We have found the policy of getting readers on "pay as you go" basis the soundest and best. We want your co-operation.